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ABSTRACT

This packet includes the following selected conference presentations; "History of the Continuum Center;" "Goals of a Comprehensive Women's Program" (Max Raines); "Approaches to Working with Women in the Seventies" (Rosalind K. Loring); "Self-Explanation: The Necessary First Step" (Eleanor Driver); "Peer Counseling Approach to Adult Counseling" (Elinor B. Waters); and "Free Claudia Caucus Statement" (Jody Johns). The conference also devoted sessions to additional topics such as day care services, reports summarizing the activities of various women's centers represented at the conference, group leader training, problem solving, and career development. (LAA)

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PROCEEDINGS

THE MULTI-FACETED WOMEN'S CENTER CONFERENCE

PRESENTED BY THE CONTINUUM CENTER

OAKLAND UNIVERSITY
ROCHESTER, MICH.

Oct.25-26-27, 1973

CG 008 572

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SYNOPSIS OF WORKSHOPS

FRIDAY MORNING - SELF UNDERSTANDING WORKSHOPS

Human Potential Seminars: A Small Group Process
John Webber and William Heise

Virginia Satir Communications Model
Eleanor Driver

T.A. Presentation
Sandra Landsman

FRIDAY AFTERNOON - CAREER PLANNING AND DECISION MAKING

A Systematized Approach to Career Planning
John Webber and William Heise

Career and Educational Planning in a Group Guidance Format
Elinor Waters

Creative Problem Solving
Barbara Hoffman

FRIDAY EVENING - PROGRAM POSSIBILITIES: SOMETHING DIFFERENT

Drama as a Program Aid
Joyce Ramsay

Realizing Women's Aspirations Through Transcendental Meditation
Shirley McNeil

Improvisations on Women's Themes
D. Bromley and M.A. Vosgerchian

SATURDAY MORNING - OPERATIONAL CONSIDERATIONS

Augmenting a Professional Staff with Peer Counselors
Sylvia Fink

Alternative Ways of Financing a Women's Center
Priscilla Jackson, Nyla Ahrens, Patricia Wulp

Evaluating a Center's Effectiveness
Max Raines

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Conferees: The concurrent workshop options are grouped in time segments. Please select one workshop from each time segment and register for your workshop choices in the Fountain Room from 2-4 pm Thursday.

CONTINUUM CENTER
OAKLAND UNIVERSITY
ROCHESTER, MICHIGAN 48063

FRIDAY MORNING - SELF UNDERSTANDING WORKSHOPS

Human Potential Seminars: A Small Group Process (Drawing Room and Sun Porch)

Human Potential Seminars are a structured small group experience founded on the assumption that something is right with the participants. In contrast to traditional group therapy which starts with the proposition that something is wrong, it is believed that healthy persons can most effectively actualize their own giftedness by working from the former positive hypothesis. The Human Potential Seminar is not sensitivity training nor an encounter group. The group experience is structured rather than open ended. Positive feedback is held to be of more primary importance than negative feedback. The assumption is that most people are quite expert in identifying weaknesses and being self-critical. They are less expert at identifying resources and potentialities. Thus, the Human Potential process focuses primarily on what the person has going for him--on his personal resources--rather than on what has him hung-up. To do this, the Seminars elicit individual discovery and group reinforcement of the personal strengths, motivators, values and successful and satisfying experiences of each participant. Personal goal setting provides the opportunity for change as persons realize their potentialities.

This presentation will be an exposure to the group process and not a training session.

Workshop Leaders: John Webber, M.A., Director of Counseling, Schoolcraft Community College
William Heise, Ed.S., Counselor, Schoolcraft Community College

Virginia Satir Communications Model (Christopher Wren Dining Room)

Four patterns of communications will be presented depicting the way persons generally interact during stress times, followed by a fifth pattern representing the ideal or genuine way of communicating. Participants in the workshop will be invited to become experientially involved during the procedure.

Workshop Leader: Eleanor Driver, Director, Continuum Center, Oakland University

Transactional Analysis Presentation Women's Scripts and Options (Tea Room)

T.A. theory will be presented covering ego states, transactions, rackets, games, stamp collecting, life positions, life scripting, and the relationship of early decisions to script. The formation of banal women's scripts and their antithesis will be examined with reference to our culture.

Workshop Leader: Sandra Landsman, M.A., Clinical Member, I.T.A.A.

FRIDAY AFTERNOON -- CAREER PLANNING AND DECISION MAKING

A Systematized Approach to Career Planning (Drawing Room and Sun Porch)

Systematic Career Counseling Process was developed to assist counselors in their career planning activities with students at Schoolcraft College. It outlines six areas which should be included in career counseling. It provides direction by suggesting leading questions which can be used with students to obtain vital information so that a student may make better career decisions. It is being used with students and adults in this college community both on an individual and on a group counseling basis. The six areas to be discussed will be: (1) Vocational history and development, (2) Personal career needs, (3) Self concept, (4) Level of functioning, (5) Career information and exploration, (6) Career planning and summary.

Workshop Leaders: John Webber, M.A., Director of Counseling, Schoolcraft Community College
William Heise, Ed.S., Counselor, Schoolcraft Community College

Career and Educational Planning in a Group Guidance Format (C. Wren Dining Room)

Continuum Center staff members and group leaders will describe the tests and general procedures we use in our six-session Career Development Workshop. The advantages and disadvantages of doing career development in a group guidance format will be discussed. A panel of group leaders will model one approach we use as they talk about the development of their own varied careers. Participants will then break into small groups, each led by a Continuum Center representative, to consider ways in which any of the tools or methods discussed might be adapted to their "back home" situations.

Workshop Leader: Elinor Waters, Ed.D., Counselor, Continuum Center, Oakland University

Creative Problem Solving (Fact-finding, Problem Definition, Idea-finding, Solution-finding, Implementation) (Tea Room)

Our ability to use our creativity is one of the most under-estimated personal resources we have and is one of the most neglected in our education and life experience. For many of us, "inaction is due not to lack of will, but lack of imagination." Women who are in the process of gaining self-knowledge, who are looking for new and different ways to use that knowledge, need to have an awareness of "where ideas come from" and a sense of their own ability to generate alternatives. Creative Problem Solving is a tool that is available to all of us. It may be of interest as a method which can be applied effectively to organizational problems as well.

Workshop Leader: Barbara Hoffmann, Faculty Member, Creative Problem Solving Institute

FRIDAY EVENING - PROGRAM POSSIBILITIES: SOMETHING DIFFERENT

Drama as a Program Aid (Everybody's in the cast.) (Tea Room)

An experiential workshop in memory flexing and imagination stretching by the use of dramatic techniques--and a chance to rap about it.

Workshop Leader: Joyce Ramsay, Coordinator, Continuum Center, Oakland University, Member A.P.T.R.A., S.A.G.

Realizing Women's Aspirations Through Transcendental Meditation (Ball Room)

Research on "human ecology" supports the theory that when a person's lifestyle is changed, the adaptive demands which are placed on the individual correlate with his mental and physical health. Whether the changes are desirable or not, stress still occurs within the human nervous system. By practicing transcendental meditation twice daily one can avoid being overshadowed by the stresses and strains of today's turbulent society.

Dr. McNeil in her workshop will explain how transcendental meditation (T.M.) frees us from fatigue and stress, enabling us to use our full mental and physical potential in order to live productive and happy lives.

Workshop Leader: Shirley McNeil, Ph.D., Director, Title I Reading Coordinators, Reading Enrichment and Improvement Project, Detroit Public Schools

Improvisations on Women's Themes (Drawing Room)

New Charter College Experimental Theater presents an hour of creative expression consisting of acting, dance, poetry, guerrilla theater and improvisations on women's themes.

Renietzche . . . . . by Julie Jensen
Overheard Conversation . Improvisation
Interview . . . . . Improvisation
Work-a-day World . . . . Dance
Washing Dishes . . . . . Dance and Poetry
Images . . . . . Multi-media

Workshop Leaders: Darlene Bromley, Student Coordinator of Conference Theater Program, New-Charter College, Oakland University
Mary Anne Brownlee Vosgerchian, Coordinator of Presentational Arts, New-Charter College, Oakland University

SATURDAY MORNING - OPERATIONAL CONSIDERATIONS

Augmenting a Professional Staff with Peer Counselors (C. Wren Dining Room)

In this workshop, Continuum Center staff members will explain their use of volunteer paraprofessionals in a system of peer counseling in groups to extend the availability of the Center's mental health services. Workshop leaders will describe the procedure used to select group leaders, the pre-service and in-service methods used to train them, and the manner in which they are supervised and supported in their work. Group leaders will participate in the program to share their personal experiences within this system and to facilitate "back home application" discussions with workshop participants.

Workshop Leader: Sylvia Fink, Ph.D., Staff Psychologist, Continuum Center, Oakland University

Alternative Ways of Financing a Women's Center (Tea Room)

This workshop will report on the various methods of financial support used by various centers. It will provide information on three methods: through foundation grants, through university allocations, and through client fees. Questions about individual situations will be welcomed. Commiseration about the difficulty of it all will be shared.

Workshop Leaders: Priscilla Jackson, M.A., Former Director, Continuum Center; Graduate School of Business Administration, University of Michigan
Nylo Ahrens, Ed.D., Director of Field Relations, Catalyst, Inc.
Patricia Wulp, Ph.D., Assistant Director and Counselor, Center for Continuing Education of Women, University of Michigan

Evaluating a Center's Effectiveness (Library)

In this workshop, the who, how, what, and why of evaluation will be considered. The hows of incorporating evaluation into a center's program will be discussed. Specific tools and techniques of evaluation will be suggested. Participants will have an opportunity to air their "at home" evaluation problems and to brainstorm for possible solutions.

Workshop Leader: Max Raines, Ph.D., Professor of Higher Education, Michigan State University

HISTORY OF THE CONTINUUM CENTER

In June of 1965, Priscilla Jackson had completed her design for the Continuum Center and had been granted $150,000 for three years' funding for its beginning operation. By fall of 1965, the Center opened its doors to women who were seeking new opportunities in employment, volunteer service and education, or a new understanding of themselves and their situation.

At first the Center offered testing (academic, interest, and personality tests), lectures, and a one-hour interview with the psychologist at the end of the program. The thinking by the client, and also by the staff, was that at this point the professional psychologist would evaluate the tests and help the client make a decision about some new step toward a different life style.

As we progressed through the first three years, the staff began to discover that a job, paid or unpaid, or continuing education in the conventional manner was only part of what the woman who came to the Center was seeking. We found she needed a change in attitude and approach and a change in how she viewed herself. She seemed to be asking for a personal evaluation before she could begin to effect external changes. Slowly and in an experimental fashion, we began to add small group work where the participant could interact with her peers with a group leader. We tried to create an atmosphere in which behavioral change could take place before she began the adventure of working or attending school or indeed sometimes returning home with a different attitude about herself. We tried to hold up a mirror for her to see herself in a protected atmosphere where she might try on new and different behavior if it seemed appropriate.

Since 1965, we have seen over 3,000 women who have come to take a course called "Investigation into Identity," now "Personal Growth." These women have ranged in age from 21 to 71. In the beginning, the average age was 45 and has now dropped to 39, which we feel indicates that women are planning ahead at a younger age because society is giving them permission to do so. Over the years, as we have worked with the women who enrolled in this program, we have discovered that they have three things in common. Regardless of their previous educational experience or employment activity, they are depressed, either mildly or seriously, they have low self esteem and low self confidence, and they really don't know who they are on their own. They have lived their lives as the daughter of someone, the wife of someone, and the mother of someone. Living vicariously in this way saps a woman's strength, knowledge, and coping ability.

The Continuum Center staff began to wonder if they were in any way contributing to this feeling of dependence and inability to make decisions. The hour-long visit with the male psychologist at the end of the program, where he was supposed to tie things up in a neat little box with a bow for her, came under our questioning eye. It occurred to us that we were perpetuating the myth of a helpless female who couldn't make decisions on her own. Father made decisions, husband made decisions, and now that things were not quite right and she was seeking for ways to handle her changing situation, she looked for some new male authority to tell her who she was and what she could do.

This woman in her middle years does not always want to go back to school, but she often ends up in a class. She does not usually want to commit herself to a fulltime job, though she may begin to prepare for that time when she may want or

need a fulltime job. She will do volunteer work if it enhances her self image and allows for self growth, but she's often tired of the typical volunteer service that she's been doing to support the endeavors of a young and growing family.

Almost without exception, she wants to learn more about herself firsthand. She also wants to know that if she ventures out and tests herself in the mainstream of education and work and becomes successful that she will still be a lovable person as a woman. She wants to know that if she gives up the dependent, protected role and changes her image from nurturing, educating, gentle, supportive human being (an image locked in to hundreds of years of culture and tradition) she will still be safe and loved. She wants to know the price she will pay if she strives to be all that she is capable of being. She wants to know whether she will become competitive and aggressive and competent, words that frighten her, if she gains a position of influence and power; will she then become all of these things she has deplored? But she doesn't know she wants to know all this.

A woman on the move has trouble moving. She needs more than the traditional educational offerings to make the transition to a liberated woman. She is concerned, often unconsciously, about her own femininity and fears that her husband's ego will be damaged. Ambition isn't feminine, and the emotionally healthy desire to use talents and energies to the fullest seems negative and undesirable. A woman who has always been dependent on the authority has need to manipulate the expert, the husband, the Ph.D. to be responsible for her behavior, so she seeks permission or sanction before moving. Should her efforts fail, always a fear, she has a scapegoat for her troubles. Before a woman embraces a new activity that would substantially change her image and lifestyle, she needs to do extensive self examination about her motives, her role in life, her effect on other students or professors, her age, and many other personal concerns.

The investigation of the pros and cons go on and on in her attempt to alleviate her anxiety.

In a nutshell, we learned she wanted to know her intelligence, interests, preferences, and values, but she also wanted to know about herself personally: what her identity was without family association, who she was, what she was like, and how she related to others. To allow this opportunity to increase self-knowledge, the Center responded in 1967 (supported by an additional grant from Kellogg of $250,000 for four more years) with a revised program that omitted little content and added much to round out our response to the total woman.

From listening to the problem areas in a woman's life as we have gone along, we have developed courses or programs to meet those needs. Such programs as "Women Alone" for widows and divorcees, a course in working with one's teenagers, a course in creative problem solving, courses for couples and groups for men, and others have been added.

One of the most exciting aspects of this experiment in providing a program for women on the move is the use of volunteers as a therapeutic peer. Our programs rest on these skilled, caring women. As the group leaders have gone out into the community in service areas other than what they give to the Center, they

have enhanced their own reputation and therefore ours. They work in rap groups, drug groups, in mental health centers, in their churches, with people who are thrashing out race problems. Because of the success of these women in their volunteer work, we have been asked to train volunteers for other organizations, using the therapeutic peer concept. We have trained ex-alcoholics to lead for alcoholics, trained aging nuns to lead groups of aging nuns who are coping with that aging factor, and have begun training retired men and women to work with retirees. This is not a new concept. We've known for a long time that people who are part of the problem can often help with the problem. But we have to admit that it's exciting to see it in action because it works--it really works.

Part of our commitment to the Kellogg Foundation was to encourage other institutions and agencies to benefit by our funded experimentation. Starting in 1966, with a conference for the heads of other women's programs, we began to activate this commitment. Since the awarding of the second grant, a demonstration conference has been held every year, with 32 conferees from other institutions and agencies sharing our experience. We have also given our program material, our agenda, and our staff time to every interested visitor and inquirer. We have supplied on-the-spot leadership to programs in Saginaw Valley, Grand Rapids, Benton Harbor, Cincinnati, Ohio; to Dominican Nuns gathered from all over the United States and our own junior colleges in this immediate area. In most cases, this has been followed or will be followed by the development of programs of their own. We feel pleased and grateful that these opportunities were presented to us.

In the interest of financial stability for the future, this staff prepared and submitted a proposal to the National Institute for Mental Health for funding the training of our group leaders. In July, 1973, NIMH awarded the Center about $300,000 for a five-year period to support the training of volunteers. The mandate of the grant requires that the trained volunteers use their skills in community agencies as well as in the Center's programs.

Besides achieving adequate financial support, a further goal of the Center's staff was to offer academic credit for the personal growth programs as well as the training courses. While Oakland University has given us credit-granting privileges, the cost of our program and the per credit cost the University requires make the total fee prohibitive to most participants and is not yet a satisfactory arrangement.

Our future planning extends to becoming an adult counseling center for men and women who have reached a normal stress point in their living such as: an unfinished developmental task, a career choice, marriage enrichment needs, coping with living alone, middle age, change in career, pre-retirement or retirement concerns. Being aware that people are most teachable at transition times, we envision a life planning center which acknowledges these concerns as part of life, which responds with programs dealing with the stress, and which offers courses that promote discovery of career and educational options as individuals seek or are forced into a new life style.

When this type of continuing educational response weaves in and out of a person's life like a sustaining thread, we believe it possible to create a constantly rich, fulfilling life despite the normal amount of vicissitudes that are part of the human experience.

October, 1973

CONT[illegible] CENTER
[illegible] UNIVERSITY
ROCHES[illegible] MICHIGAN 4806[illegible]

MAX RAINES

GOALS OF A COMPREHENSIVE WOMEN'S PROGRAM

PROGRAM GOALS

Educationally oriented

- Raising consciousness levels
- Interpreting alternative life styles creating developmental experience

Activist oriented

- Confronting developmental barriers
- Establishing crisis support
- Advocating societal changes

ILLUSTRATIONS OF OPERATIONAL ISSUES

PROGRAM ISSUES

- Educational versus activist priorities
- Social change vs. community support
- Deciding which clientele to serve
- Achieving consensus on evaluative criteria

ORGANIZATIONAL ISSUES

- Affiliate vs. independant alignment
- Determining territorial perogatives
- Centralizing vs. de-centralizing
- Accountability vs. sponteneity in programming

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SOME TENTATIVE THOUGHTS ON STAGES OF FEMINIST IDENTIFICATION

RESISTIVE STAGE - Woman may be dissatisfied with her current life style but feminist concepts threaten her own security system thus she overtly rejects feminist messages in social situations.

PASSIVE STAGE - Woman privately finds some feminist message intriguing but anxiety producing thus she is hesitant to convey her thoughts to others.

EXPLORATORY STAGE - Woman actively seeks opportunity to receive feminist messages and explores her identity with feminism in supportive environments.

CONFRONTIVE STAGE - Woman has sufficiently internalized messages to challenge those who speak derisively, condescendingly, stereotypically or ignorantly of feminist positions.

ACTIVIST STAGE - Woman actively seeks opportunities to support feminist causes and joins in collective efforts to further development and to remove inequities.

LIBERATIONIST STAGE - Woman focuses on the oppressed/oppressor paradigm in expressing activism.

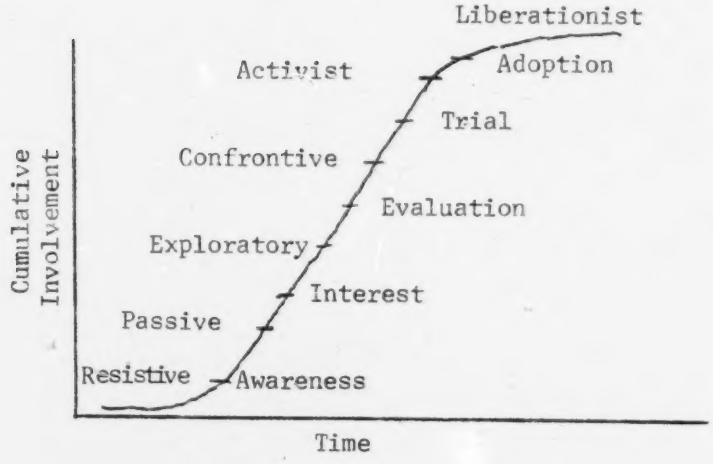
POTENTIAL USES OF IDENTIFICATION MODEL

Developing an inventory that would measure stage of identification

Using results to evaluate program effects on a pre-test basis

Using results as a basis for discussion in individual counseling sessions

Using as an assessment devise for determining normative behaviors within various groups and subsequently planning diffusion strategies



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PROCESS GOALS

Defining community needs from feminist perspective

Setting priorities

Devising strategies and programs

Developing organization patterns

Training staff

Establishing organizational linkages

Interpreting programs

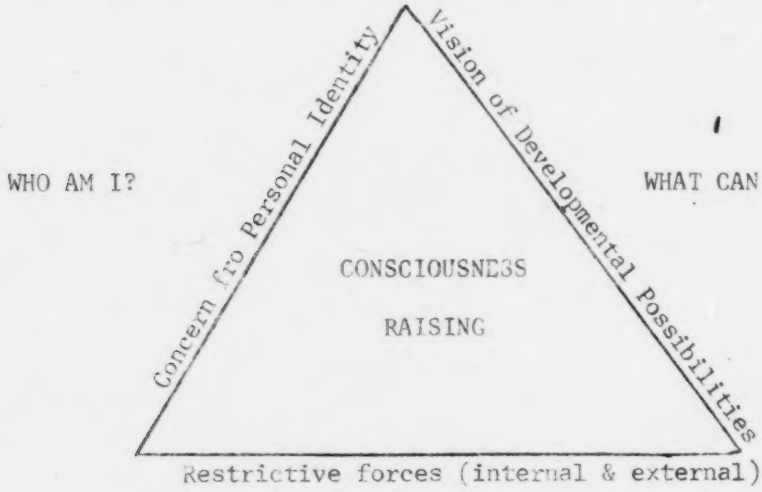
Obtaining resources

Developing constituencies

Resolving conflicts

Evaluating programs

CRITICAL ELEMENTS OF CONSCIOUSNESS RAISING



THE INNOVATION-DECISION (CHANGE) PROCESS

KNOWLEDGE - What is the feminist position? Does it make sense? (Intellectual)

PERSUASION - How can feminism help me? Can I be comfortable with it? (Emotional)

DECISION - What are the consequences if I accept feminism? (Social)

CONFIRMATION - Have I made the right decision? Does it work? (Experiential)

COMMITMENT - How can I express my conviction? (Reinforcement)

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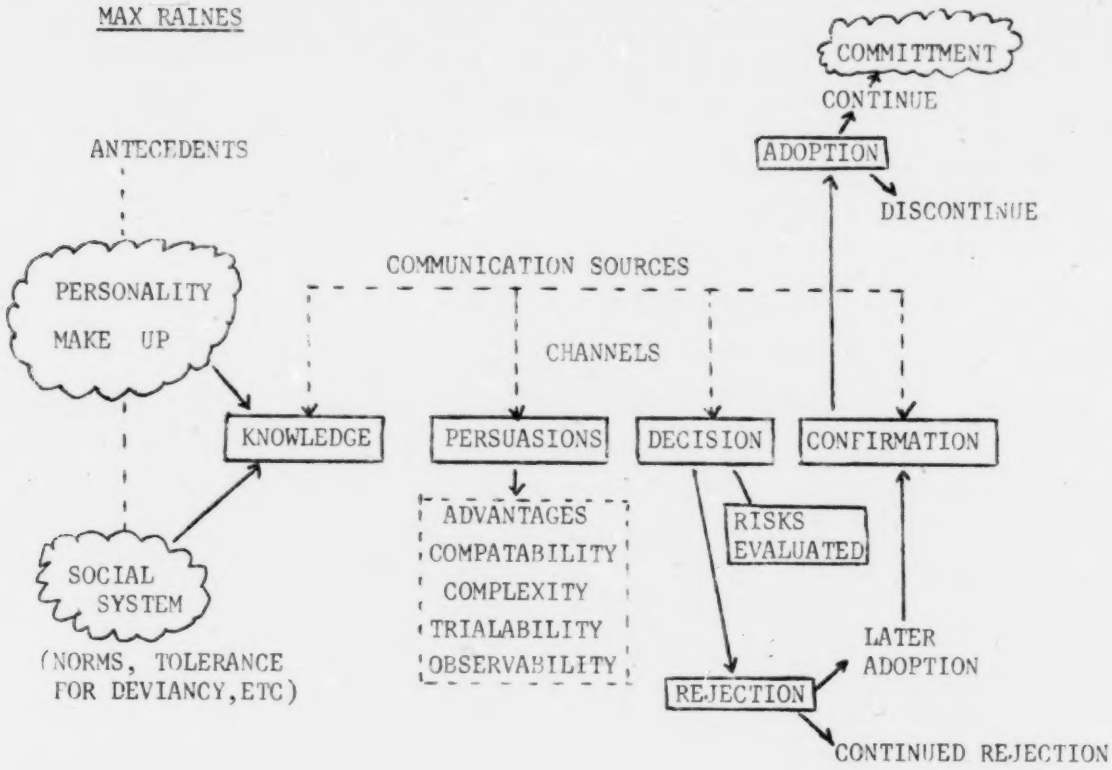
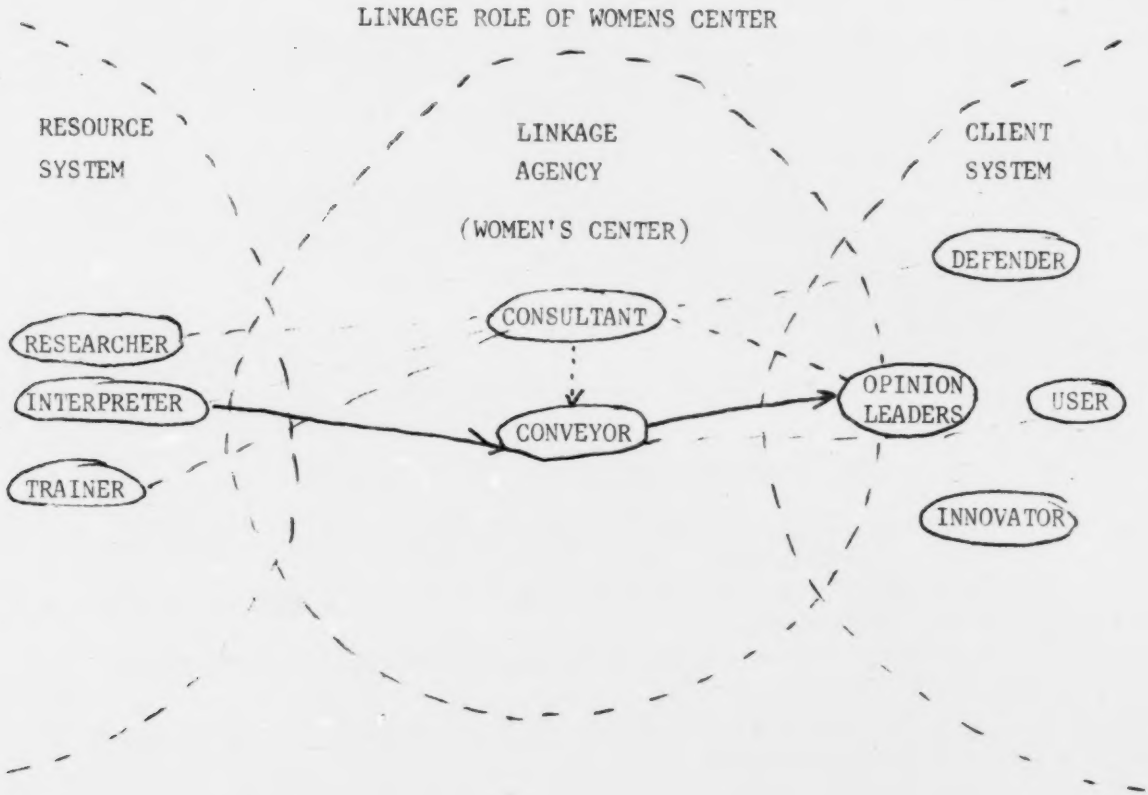


LINKAGE ROLE OF WOMENS CENTER



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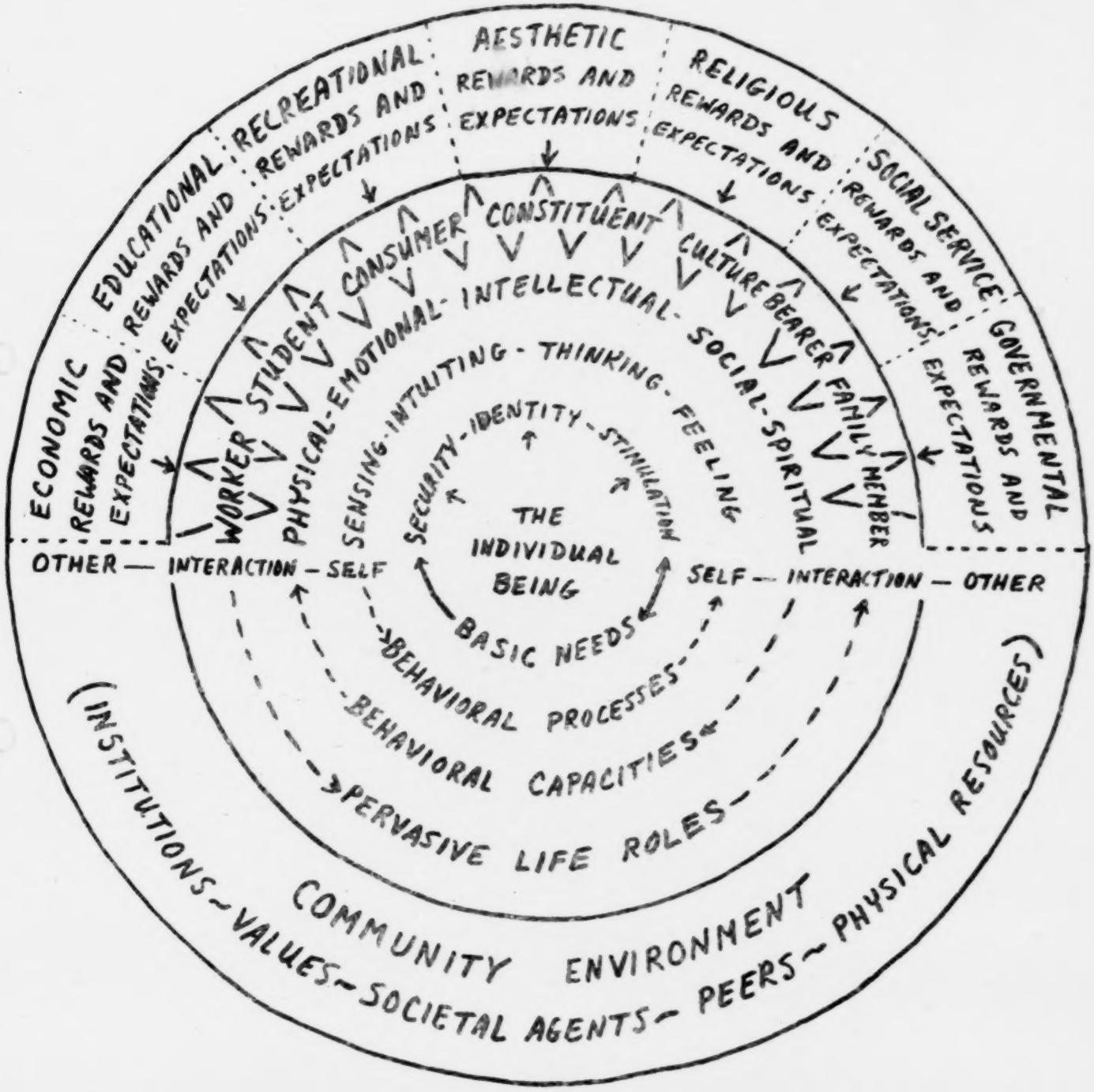
ECONOMIC
REWARDS AND EXPECTATIONS
EDUCATIONAL
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REWARDS AND EXPECTATIONS
SOCIAL SERVICE
REWARDS AND EXPECTATIONS
GOVERNMENTAL
REWARDS AND EXPECTATIONS
WORKER
STUDENT
CONSUMER
CONSTITUENT
CULTURE BEARER
FAMILY MEMBER
PHYSICAL-EMOTIONAL-INTELLECTUAL-SOCIAL-SPIRITUAL
SENSING-INTUITING-THINKING-FEELING
SECURITY-IDENTITY-STIMULATION
THE INDIVIDUAL BEING
OTHER — INTERACTION — SELF
SELF — INTERACTION — OTHER
BASIC NEEDS
BEHAVIORAL PROCESSES
BEHAVIORAL CAPACITIES
PERVASIVE LIFE ROLES
COMMUNITY ENVIRONMENT
(INSTITUTIONS-VALUES-SOCIETAL AGENTS-PEERS-PHYSICAL RESOURCES)

"Approaches to Working with Women in the Seventies"

Definitions of the proper role and status and of the function of biology in the behavior of women are not new. Along with many others, we can quote Ruth in the Bible (woman as follower), Sigmund Freud and Theodore Reik (woman as passive and easily neurotic), poets and novelists, including Norman Mailer (woman as love and gratification symbol), as they define women. There are other qualities and queries if we quote Mary Wollstonecraft and Abigail Adams (woman as person, as individual), Simone de Beauvoir (her latest is on women who have aged), and the many feminists, radical and otherwise, of our time (who see us as problemed, tormented and not treasured). Neither the past nor the present contains concensus about women; we continue to disagree about their functions and their desireability in the affairs of home, community and nation.

One area relating to women <u>is</u> new--the concept and the actuality of numerous women concerned about the best ways to help other women. In the past we have had examples and instances of assistance for girls and young women; for example, deans of women and women's colleges. But only during and since the sixties have we seen the flourishing of a new social invention--programs, curriculum, centers, especially for adult women. And it is women who have brought this about! Interestingly, the innovative activities began, for the main part, in already established institutions of education...primarily in higher education.

We do know that adult and continuing education in colleges and universities had had a sprinkling of programs for women when the movement started and that women have always been admissable (with the necessary prerequisites) into most educational activities for adults. But whether the programs were professional training or liberal arts, skill development or scientific information, little of the planning was predicated on the special needs and interests of women. In fact, in 1955-56, when I surveyed colleges and universities throughout the country, those programs stated as "intended for women" were primarily encompassed by such titles as "Behavior of the Normal Child", "Brunch and Brush Up Series", "Ways of Mankind" and "Interior Home Decoration". Certainly these were worthy and many are still being presented. Moreover, even then there were emerging, here and there across the country, creative efforts to provide education and counseling especially designed for the now recognized specific needs of some women. For our purposes here, it is important only to note that goals and planning were organic, growing from the location of the initiator within the institution. We still have much to learn about predicting success depending upon the power of those involved in the enterprise.

But in the context of today, and even of the fifties and the sixties, the offerings for women were extremely limited. By the mid-sixties there were some successful examples of new styles

in educational activities: The New School for Social Research Human Relations Certificate; Northeastern University's undergraduate and graduate degree credit available on a special timetable; Roosevelt University's "Discovery" counseling program; the University of Wisconsin's bridging back to campus; the University of British Columbia's Conference on "The Role of the University in Continuing Education of Women" and Wayne State University's conference on "Once a College Woman...What Now"? These were the programs planned by women--experimental and exploratory, extending topics, timing, location and achievements which began a movement.

When I said earlier that it was women who "did it", of course it was women who conceived the plan but men who made it possible. Without the intervention and support, financial and otherwise provided by men in foundations or with administrative power within institutions, none of these programs would have been launched. I think it is important to note that on the whole, the vision of these innovators was not intended to be radical, but evolutionary. It was not a selfconscious attempt to produce major change, but rather one to ease the pain. As the programs began in Chicago, New York, Boston, Los Angeles and elsewhere, each planner was alone. As separate entrepreneuers, each had little awareness of the expertise of others. There were no systems for learning from each other or even gaining strength from each other's efforts.

To rephrase a new cliché, we have indeed come a long way in the past ten years, for looking around here tonight we see within this conference a growing system, a method and a plan for us to learn from each other. Perhaps recounting my own experience, as the planners of this gathering have suggested I do, will be an illustration of the ways we utilized then many other fields in order to deal with the urgencies of women as we experienced them. For many of us the flash of recognition of what was needed was based on our own lives and on the lives of those women whom we knew rather well. Even an individual recounting serves as a small history of education and life styles of the period. For example, my son was graduated from high school on the same day I received my master's degree; and my daughter who spent several years credentialing herself as a professional counselor reminds me occasionally of the ambiguity in the field as a result of the use of para-professionals which I helped to foster.

It is strange now, looking back from 1973 to 1954, to realize that the major changes which have taken place in my life have often occurred as a result of external forces, although other moves were analyzed and considered. Mindful of Robert Frost's poem "The Road Not Taken", I have tentatively examined a variety of paths, moving down them only part way and then moving on...the eclectic approach of so many women. I have always been interested

in the political scene and ways in which the political process could be used to improve conditions for more of the citizens of the Nation. When I was 21 I joined the League of Women Voters and discovered I was more interested in organization and in making things work than in the specifics of any one of the tasks or goals. So it was in the League of Women Voters that I could learn about the budget of the board of education or about ways of cutting down on pollution in the Los Angeles Basin, but above all, I was most concerned with seeing to it that the organization not only survived but was successful and prospered. The tools to accomplish this were learned in volunteer organizations--a message we have not transmitted well to women today though many of us have tried.

Earlier I spoke of women's centers and women's programs as social inventions. There are others such as the social invention of marriage, which fortunately has continued to be a stabilizing force in my life but which has become a crucial issue for all women. Another is the social invention of foundations, in my case the Fund for Adult Education, a part of the Ford Foundation, which made a major change in the direction of my life by giving me a personal grant just to grow and to develop my capabilities. The invention of sensitivity training and other methods of applied behavioral science taught me the meaning and the awesome problems of interpersonal relationships, and altered

me to the potential destructiveness or flowering due to group interaction.

By the time I had gotten to 1957 and applied to UCLA Extension for employment, I had hit many of the spots, high and low, which women of my generation, as well as former generations, encountered. It was significant that the first two programs I was responsible for in University of California, Los Angeles, Extension were the Liberal Arts packaged programs developed at the University of Chicago. One was entitled "Ageing in the Modern World" and the other, "Parenthood in a Free Nation". Both of these humanistically oriented programs were concerned with recognizing the consequences of our philosophy and knowledge, however great or impoverished. Working with other study discussion programs, such as "Great Issues in Education", "Economic Reasoning", "Introduction to the Humanities", I became aware as I never had in my university work of the vast array of subjects and fields which impinged upon my daily life and impacted on my decisions. While I felt extremely vulnerable in my ability to direct my own destiny, it was interesting, too, to note that the women enrolled in these programs seemed to suffer from the same dilemna that I did and asked the same questions. They seemed to find less than full satisfaction in the answers which were available. I can't recall any more than I suspect most of you can, the moment of truth when I recognized that we as

women were responding differently to the program content than were the men in the group. It was a slowly, emerging consciousness to which we came with shock to discover that many women were ill at ease in our world.

As volunteer or as career woman the invisible ceiling was threateningly close at some points and comfortingly distant at others. There were times and places when we could experiment or we could explore; but then we would suddenly recognize that we were treated differently by the men in the discussion groups; by members of the City Council when we appeared to testify; or by administrators of colleges and universities with whom we attempted to make decisions. Furthermore, the separate female world of the League of Women Voters where women are equal and where those who are committed are able to use abilities, was dramatically different from the ambiance and procedures of a great university. Even with friendly administrators, I was at the lowest point of the extension academic ladder and wondered why. In a microcosm of the male/female world I was also the victim of naivete' which is born of growing up in a family of all women; of childhood in the Depression; of universal social conditioning; and of the fact that my own goals were unclear. But I was fortunate that there were women who were willing to stop their work to meet with me and discuss how they had made their decisions and their analysis

of the issues. Gradually I evolved a sense of mission--something which I could contribute within the context of the open-ended and eternally challenging field of adult education.

UCLA Extension's motto has always been "lifelong learning", and thus it seemed natural that my first attempt for women was a seminar called "The Personal and Social Potential of Women". This was followed by a proposal from me to the then Statewide Dean of Extension, Paul Sheats, and then President of University of California, Clark Kerr. Both concurred that this was a worthy effort and so with $80,000 investment from the University of California, and untotalled dollars in time investment contributed by Jim Loper of the educational television station KCET in Los Angeles, I produced, directed and wrote, as well as cast and coordinated, a twelve segment television series "Choice: Challenge for Modern Woman". My belief in the value of media is strongly rooted in this experience, for how else could we have roused so quickly 187 discussion groups and over 5,000 women? They gathered to watch the program and then discuss meanings and interpretations in church basements, living rooms, factory rest rooms and community meeting halls from Santa Barbara to San Bernardino, including Watts and Beverly Hills.

The experience sparked continuation of programs for women, for it demonstrated to many that women shared more in common than there were differences. The concerns of women for family, self and community were so similar that we could begin to plan a program of general interest. I have said earlier that we were interested in evolution, not radical change. Nonetheless, many changes have occurred due a great extent to the availability of programs of this type in metropolitan areas. Women in their families, in their behavior and in their relationships have changed. The total impact is not measurable in units of dollars, divorces or dissertations, but I believe that the impact has been equal to if not more than that created by the radical feminist activities.

At the same time I believe firmly that we do not benefit from disavowing any of the groups which range along the continuum of women interested in helping other women achieve personal goals. While there are differences in styles of expression and in methods of reaching objectives, there are few differences in basic goals and minimal variation in our aspirations. There are no disclaimers for the value and benefits which I personally have derived from those women who are willing to risk more in being overt, open, aggressive, even hostile and belligerent in expressing their determination to be fully functioning human beings. They have made

it possible for me to perform at my level, my rate, with my emphasis and priorities. In an anthology of Robert Frost's Poem's, Louis Untermeyer comments "The poet's "difference" is in him from the beginning, long before he sets out on his career. The road that Robert Frost took was not only the "different" road, the right road for him, but the only road he could have taken." Though we are sometimes not synchronized we cannot and must not insist that all of us who work with women travel the same road.

Women's Centers, however, are designed in large part for those women who aren't certain what the right road is, or even know that there is choice of paths. Actually, for many the quest is the search for alternatives which make it possible for them to develop roles other than those they have filled for years. The very existence of a tentativeness has made it impossible for many women to cope with numerous decisions that confront them. Hence, the counseling, peer advising, test reconstruction, rap sessions and other developments which aid in the identification of career and committment. Here at Oakland University, the Continuum Center is a fine example of team operation...conceptualization and implementation by a few individuals supporting structure by a university dean and financial facilitation from a foundation. The Continuum Center has served as a classic example for those of us in the field

as we searched for fresh ways in which to resolve critical issues and emerging problems.

These critical issues, multiplying over several decades, became the women's movement of the 1960's and occurred in concert with other social events and attempted interventions too numerous to list and too complex to analyze in depth now. Perhaps the mention of racial violence, student disturbance, growing affluence for two-thirds of the nation, a turn-around in the rate of births and the frequent analysis of the psyche of the country will trigger your recollection of the mood prevalent in people and communities.

We must recognize the technological, social, political and economic climate in which the women's centers and programs have flourished as a vital aspect of our own actions. Elizabeth Mann Borgese posited in "Ascent of Woman" that historically major changes have occurred for women at times of the masses of democratizing of rights of individuals, rather than of the state." Her premise in 1963 was that "in the struggle between elites and masses the goddess is, so to speak, a sop to the masses." Ten years later, I doubt that many of us feel like goddesses, but I do think we recognize that program support, financial and psychological, is more of a sop than a major committment. In fact, the total budget

spent nationally on programs for women, whether funded by government, private foundations, or by women themselves, is miniscule compared to that for other special education.

Although our growth has not been commensurate with other special needs groups, we have benefitted from the general press of ethnic minorities, youth, the poor and similar disenfranchised people. The totality of their needs produced other social inventions, for example, specially designed curricula focussing on the interests of the clientele rather than on academic content; counseling as a part of the educational process for adults; and specialists whose role it is to approach problems as change agents. Responding to newly recognized causes for the inability to accomplish goals, and to current conviction of the justice of greater aspirations, men and women have developed the necessary skills to assist people in achieving their own personal objectives. We in Continuing Education, as change agents for women, work to provide knowledge and opportunities for integrating information, inspiration, and insight about the interdependence of institutions and society. We encourage their exploration of their sense of self and provide them with awareness of personhood in an effort to change them so they can change society. It is significant that our early efforts were concentrated on alerting women to the realities of

their situation. For example: small group discussions might center on Marion who fears working for someone half her age with far less experience. Changes in social climate and in women's awareness have directed our energies in recent years to providing data on ways to accomplish change, on trends of the job market and on the accomplishments and expectations of affirmative action.

As adult educators, we are change agents in a world moving at high speed on a double track--both parts moving at an exponential rate. On one side are the dramatic international and national trends interacting and intersecting with the growth of women's aspirations. At the same time, we discover that to expect a male dominated society to understand how crippling it is to be the other half and to live through them, seems almost impossible, so slow are the changes in human behavior and attitudes.

Our dilemna now is to assess the value of our activities, for there are challenges to the accomplishments of our past eight years and many who point out the paucity of programs and the meagerness of the centers in existence. We have not touched the majority of women in this country--at least not directly. We have met the needs of certain groups of women but have found it difficult to encourage black and white women to learn together,

benefitting from each other and from the same program. Radical women believe we are too gentle, too unwilling to chastise the guilty males who have kept us in our place. Yet we know that our clientele, blossoming in the first outreaching from the accustomed, traditional and historical roles, have frequently felt that self-expression is only possible through divorce. Frequently I have felt uncomfortable when each group of a special counseling class results in radical change in the lives of my students. And Margaret Mead worries that there are no mothers home on the block after school. In a Question of Opportunity: Women and Continuing Education, the National Advisory Council on Extension and Continuing Education stated that the effort to provide continuing education opportunities for women has been particularly hampered by the lack of federal programs of financial assistance for part-time students. The report adds, "It is ironic, then, that the Federal government has failed to build on the extensive experience of successful university efforts to meet the continuing education needs of women. Virtually, without Federal support, a ten year record of service has been established."

What meaning does all this have for the future of women's centers and continuing education for women? With the recognition of men's needs to change careers in mid-life, men's rising aware-

ness of their own locked-in position vis-á-vis their own stereotypic roles and the shared concerns of men and women of similar educational, economic and racial groups, the large question looms--are centers for women still needed? My own answer is YES. I believe there continues to be a contribution not just to women, but to all of society for a locus where concentrated effort will help women assume responsibility for their lives and become the kind of person who can challenge society to do better than it is now doing. It seems to me that decision-makers of our nation and of the world have presented us in the past decades with a rather shabby view of what mankind can produce. It's time for us to provide women with expertise, experience, affluence and influence so that they can assume a rightful and useful place in the councils where such decisions are made. Furthermore, only through concentrated, continuous effort will we develop women with enough clout to develop opportunities for other women. The advances of the past few years only validate the need for effective problem-solving abilities. Neither sufferage nor general education has provided women with the tools to participate with equity in a better world. We, as women helping women, must continue to utilize every opportunity and to create new ones for us to learn from each other.

In our search we must rely heavily upon the considerable evidence about the productivity of womens centers. Breifly, centers around the country, although varying in sources of funding, support, and committment, have described their results to date. In general they report superior satisfaction in serving their clients' priorities and list: priority number one...helping in defining goals, including the urge to change; priority number two (close to number one)...educational or vocational goal identification; priority number three...someone to talk to--an empathic, non-evaluative, comprehending ear; priority number four (which is minor)...exploring volunteer and community activities; priority five, (very small in emphasis)...is the general category of psychological problems: alcoholism, drugs, etc.

Such a listing reminds us that the staffs' expertise and experience is usually the basis of motivation and program design. A search of social changes, small and large, indicates that they arise from the recognition of problems of the leaders involved and that these leaders perceive their ability to resolve the problem in some manner. The American Revolution, for example, was not started by farmers in the field, but by the land owners and the businessmen. Similarly, revolutions in France and Russia had strong histories of initial thought and action developed by

a few leaders. Learning also from those revolutions we see a firm pattern established--no movement continues and succeeds unless it serves a wide range of people and incorporates the concerns of many others. Thus, we do not need to apologize for having started centers for middle-class white women. It was natural and feasible to start where there was recognition of problems and some ability to move with them. But, we cannot stay there.

Now we are faced with new motivations for other purposes for such centers. For example, planning for those whose cultural, ethnic, and economic backgrounds are different. We must move on now to serve other parts of the population and other issues which women throughout society have. We have sprinkled across the country now centers devoted to the special needs and interests of ethnic or poverty women. The YWCA is one such example. Though there are many activities which women black and white could, and should, share in common, it is also true that there are separate needs and interests. I believe we have just begun to plan appropriately for them.

At another level, a program planner at UCLA Extension explained, "Women continue to be counseled into the areas of teaching and the behavioral and social sciences. Although we

feel practioners in these fields are extremely valuable to our society, we believe the indications are clear that employment opportunities are rapidly diminishing. We are committed to developing new careers for women and encouraging women to enter traditionally male fields. Based on eight year's of experience designing and presenting programs for women, we feel it is urgent to implement a program which will increase the number of women engineers, architects and managers." Other centers staffs speak of helping women to change the way they think and behave. They speak of encouraging women to conceive of a society where competitiveness and combatitiveness are not prerequisite to living a full life. Still others design their programs around the burgeoning American creed of individual growth, of developing personal potential; and underline the methods for springing free from the fetters of socialization. A few speak of alternative life styles, more recognize that alternatives abound along the continuums of social, religious, educational, economic and racial patterns.

Among the developments which resulted from counseling centers, or program centers for mature women has been the growth of women's study centers on a number of colleges and campuses. Planned for the in-college, on-campus woman student, they serve

a further function which has tremendous value for all of us--that of research in the field. We have learned to interpret better, to plan more concretely from data derived from sociological, psychological and historical studies of women. Research helps to highlight the discrepancies in the educational system as we have experienced it in the past. The University of Chicago press publication Changing Women in a Changing Society is a comprehensive collection covering many such issues. One which particularly relates to research deals with the few studies of inter-generational female mobility and the fact that every study is tied to the dissolution of a marriage. "It would be just as reasonable to study the mobility as a consequence of a dissolution of a marriage. For example, is there a greater probability of downward mobility for the woman who is divorced, deserted or widowed, than for the woman whose marriage is not disrupted?" Further, "We haven't really had an ideal nuclear family. Although wide-spread divorce is a very recent phenomenon, the dissolution of the nuclear family through death and desertion has always been with us." Surely, we need to redefine the goals and structures of many centers. We must find new patterns for relating programs for mature women with those of undergraduates and secondary school girls. The impetuous and the encouragement for these activities will come

more strongly from those who are more intimately involved. Another unresolved issue which is new today is the question "do we need centers to develop human resources...incorporating male and female together?" We have been experimenting at UCLA in Extension with an Information Advisory Center on just that basis. To date, the counselors there tell me that while women are the majority who utilize their resources, nonetheless they see no difficulty in dealing with both men and women. It may be that the needs of women are as well served in this particular advisory service since it grew from an original center for information for women. Thus, the staffing still has a primary interest and awareness of their own of the needs of women, and we still maintain a separate program planning department.

We can consider here in the next several days the reasons and the rationale for separateness as well as integration. We have been in racial areas that the maintenance of the culture is best done when there are some institutions which maintain the uniqueness of the separate groups. There is much we still need to know in order to properly counsel women and plan education for them.

Education in America glories in its freedom of enterprise, in the policy of local response to local needs. But we also

suffer from the lack of cohesiveness and behave as though emerging national trends will have no effect in rousing the demands of our students. Just one trend may affect all our on-going systems--as enrollments in higher education shrink, administrators are beginning to search for new students. How many will be located in continuing education no one now knows. But I can envision a complete turn-around with adult women welcomed into the traditional classrooms of campuses, and the now adults of eighteen participating in part-time education.

So we will deal with women as women while flexibility is the surname of Womens Centers.

PRESENTED AT MULTI-FACETED WOMEN's CENTER CONFERENCE BY CONTINUUM CENTER, OAKLAND UNIVERSITY, ROCHESTER, MICHIGAN

Rosalind K. Loring
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"Self-Exploration: The Necessary First Step"

Eleanor Driver

paper delivered at the Multi-Faceted Women's Center Conference, October 26, 1973
Continuum Center, Oakland University

Good Morning. Let me sketch briefly our history of change that brought us to the strong belief in the importance of self-exploration before decision making. When we started in 1965, we were called the Continuum Center for Women; a year ago we dropped the words "for Women" and just used Continuum Center; this fall we began calling ourselves the Continuum Center for Adult Counseling and Training. We deal with a particular population because of where we are situated which has caused us to develop in a certain way. Yours will be different; centers can select from a variety of models.

I could begin my remarks on the self-exploration stage by quoting from all the people and books who have turned me on to the excitement and rewards of self-exploration. Abe Maslow, Carl Rogers, John Gardner's book Self Renewal, Barry Stevens' Person to Person, Martin Buber's I and Thou, V. Satir's People Making,,Sydney Jourard's Transparent Self, Fritz Perl's Gestalt Therapy Verbatim, George Bach's Intimate Enemy, Richard Bach's Jonathan Seagull, Tom Harris's I'm Ok You're Ok, and many others. These are people who have reinforced my life experience and encouraged me to believe that self-understanding is vitally important and that behavior change is possible particularly when our life situation calls for it. But you already know about the large body of literature man has accumulated in order to understand himself. So I will content myself with Socrates' familiar words that I believe wholeheartedly, "The unexamined life is not worth living," to Walt Kelly's comic strip character, Pogo, who says, "We have met the enemy and he is us." That seems to encapsulate what I'm going to say.

My living experience and my experience in working with about 5,000 women in the last 8 years tells me that women who want to make changes in their lives or who are forced to make changes need first to know more about themselves and how they relate to their important others. In addition, they need to know about their skills and talents, their ability to learn, their options, how they make decisions, and more awareness of the resources in their community. But first, corny as it has begun to sound, even to my ears, they need to investigate their identity to know who they are and more importantly to accept themselves as they are. Along with the belief that education of a more formal sort should be available to us all of our lives, it seems to me we become lop-sided and often defeat ourselves if the search for self-knowledge doesn't continue side by side with our other educational pursuits.

We deal principally with middle class, middle aged women because of our particular location in the Detroit area, though our clients range from welfare recipients to women whose husbands make over $50,000 a year and range in age from 21 to 73. Since our beginnings the average age has dropped from 42 to 37, I believe, because society is now giving more permission for women to think about themselves. I expect in your various institutions the same thing is occurring.

Women usually come with some presenting problem though they often are just planning ahead for anticipated released time. They may be experiencing concerns about impending marriage, whether to mix career and marriage, questions about possible career, needing a career change, the empty nest syndrome, divorce or impending divorce, widowhood, wanting some identity of their own but fearing their husbands' reaction, or worried about their children or the state of the world. Unless you are dealing with people who are on the first levels of Maslow's hierarchy of needs, who are fighting for physical survival, I believe the self-exploration needs would apply for most of your clients. For us, self-exploration is the necessary first step before accepting a difficult situation, changing life style, or decision making.

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When the Continuum Center staff was discussing the kinds of things we thought you wanted to hear and those things we wanted to share with you at this conference, they suggested to me the traditional use of case histories to outline the needs for a self-exploration. As I thought about it, I realized that I am a case history, the one I know the most about. You are a case history. So I thought I might review the milestones where I could have used a self-examination period with outside help that might have been followed by further education in some form. As I do this, will you consider your own lives in the way Roz Loring has begun to direct our thinking: when could you have used some outside intervention and was a community resource available and is it now in your back-home situation.

There is a statement I've read and heard off and on all of my life that suddenly jumps out at me again that seems particularly applicable here: that people are more amenable to learning about themselves in transition times, stress times. A change agent has the most impact here. When I have had to face change or absorb shock, I have discovered I need two things. To step back and look at the situation. Often unacknowledged fear is involved, and though I am open to new learning I have difficulty maintaining my objectivity. At this point I could use a helping person. A person who can examine my reactions with me, describe how I am dealing with pressure, conflict, shock, or change, and broaden the options I am permitting myself to see. I see myself and others in a pressured time doing an either/or thing in dramatic terms. I must leave school or flunk out; I must get a divorce or become a nothing; I must become a doctor--anything else is a failure; I must have 3 months this vacation or crack up. A change agent can intervene at these times and help me become aware of many more alternatives.

Let me start where I am now and go back for a quick review. I am an Old Lady Retread. I am and was an example of a problem--a middle-aged woman seeking new alternatives--if indeed it is a problem. I tend to think that this is the way lives are lived with all kinds of events that call on our coping abilities--and not that events are catastrophes that should be avoided at all costs. I'm 56, I was a wife, I am a mother of 5 sons though I am no longer needed for mothering (I wish I could get that through my head), I am a grandmother, and a widow. I am presently a facilitator of others. I find this an exciting way to use my life experience, and it gives me a new identity as some of my other identities have run out. In another time the only identity I would have had would have been Wife of Bill Driver, Deceased, and grandmother. Though the grandmothering role is lovely, it is not enough to live a full and healthy life.

Recently another old thought has been brought to my attention with sharper focus and deeper meaning. One's background will limit one all of one's life. I knew this, but I must have been 40 before I realized that meant me, too. I knew that if you grew up black, poor, psychologically deprived, Catholic, Jewish, Buddhist, German, or Italian you would be limited. The trick was to make everybody adopt WASP values, and then everything would be ok. My insulated egocentricity caused my being reared by non-objective parents in an insulated community surrounded by people who were rarely able to see a larger picture limited me and is still limiting me as I try to live my life with a livelier understanding than my mother and father were permitted.

My correct upward-moving middle-class mother walked a narrow line limited by her own insecurities in a new situation. She was principally governed by a vast array of faceless something called "they." "What will they think?" and "They say--" seemed to be guide lines in our house. I never could get a straight answer when I asked who "they" was, though I understand now about the courage, confidence, and self-knowledge required to be inner-directed rather than outer-directed.

I had to dress a certain way--which to her meant the proper dress for the occasion which usually included hat, purse, gloves, and girdle. I asked about the girdle because it seemed ridiculous to make myself so uncomfortable. My mother said most of us have ugly figures (that was sad to learn), so you wear a girdle and bra to keep from flopping. I said (at

that time not having much that flopped), "But I don't have anything to flop." Her response was, "All figures must be contained so that men won't admire them and get ideas." Small and big messages like this throughout my childhood years left me with some false messages I have been relearning most of my life. I should be ashamed of my body and so should other people. Men are not to be trusted, and sex is not good. This background programming is still limiting me--more's the pity.

In this early adolescent time, I could have used some objective observations on growing up female. I was confused, frightened, and titillated by my mother's obscure, loaded messages. I could have used a good sex course, some appreciation for the beauty of the human body, both old and young bodies, so aging would be easier now, some illuminating review and new in-put on my values system. Some understanding of who "they" was out there, how did I feel about them, could I be trusted to use my own sense of rightness and begin to make some judgments based on my own experience. It would have been wonderful to just hear that there is a normal though often painful process of moving from dependence to independence, especially that it was a developmental task for girls as well as boys. I had to do it at 47.

I attended the University of Illinois Music School; I had a good voice and might have done more with it than I did but I had no real commitment towards a career. I simply had to have something to do until the man I could love found me and gave me my identity. No other options than marriage were considered for me or my two sisters though their musical gifts were undeniably superior. Individual counseling in my day was non-existent, but just some straight factual information about length of life, odds on marrying, length of time rearing children, reasons for having an avocation. We didn't know then that women who live through and for other people as their total reason for being can make themselves sick. I wish I could have saved myself and others that trip. At any rate, some intervention could have been incorporated had it been available so that I wouldn't have gone to college just because there didn't seem anywhere else to be.

The next trauma was falling in love, but I was absolutely unteachable at this point. Before we were married, my future mother-in-law tried to tell me a little bit about what to expect from marriage. She said, "There will be times when you will hate and resent and be angry," as well as experience love and joy. I listened politely in my cloud of happiness while I secretly thought to myself, "Your marriage may have been like that, but not mine."

My marriage was not helped by the model my parents had presented. I saw a smooth relationship, marry a ruffle on the surface, never an argument. My mother was a hand maiden to the lord who manipulated behind the scenes with consumate skill to achieve her goals without ever discussing them. It looked beautiful. Oddly enough, my marriage wouldn't work like that--I was either not subtle enough or my husband wouldn't be manipulated. I thought there was something the matter with me--and had no other options for creating a different relationship. I was shook and felt a failure. Now I was ready to learn something about myself in relationship to men, this one man in particular. I even tentatively suggested to my husband that we might find someone that would free us from the limiting patterns of our different backgrounds, though I didn't say it quite that clearly--I didn't know that was the problem. He said that I might need help but he didn't. It was impossible in those times for a man to admit that he wasn't coping with his life in all areas. It often still is, but I believe society is beginning to give permission for people to seek new ways of coping without being branded inadequate. We could have used an opportunity to stand back and take a look at ourselves and our irrational expectations of a marriage. Following that, my receptivity for some intellectual input beside Paul Popenoe's advice on how to be a better hand maiden to the lord would have been useful. I wanted to be a good partner to my husband and I didn't know you couldn't do it by submerging yourself and trying to be what you thought someone else wanted you to be

When I became pregnant for the first time, I leaped again to a rosy fantasy of the magnificent all-loving mother I would be. I began to prepare and set myself a program of reading

three books a week, for nine months, about how the twig is bent. In spite of my efforts, I was completely unprepared by the overwhelming and helpless anger I felt when my oldest son would not respond to toilet training at the time the books and my mother said was appropriate. This was followed by deep shame at the anger. I had a rule that loving mothers did not get angry and began the saga of sending the same double messages to my children that my mother had sent to me. Now I was ready to hear about myself in relation to my children. How wonderful it would have been to have some understanding and acceptance of my natural feeling I had towards them that allowed for the whole human repertoire of feelings. As I watched my sons grow up in a fierce competitive manner, I thought they were monsters instead of normal little boys. In my great concern at not being able to teach them to be loving like me -- I went to a social worker who was about 23 who agreed with me that there was something the matter if I felt angry with my children. I was confused. A Parent Effectiveness Program, a course on child psychology, would have been useful. Presented with humor and understanding, these might have lightened a rather heavy, serious approach. A rap group with other mothers -- some belief that there was someone, somewhere, who could be helpful, feeling that it was OK to look for help and I shouldn't naturally have all the answers just because I was a mother.

Middle age brought the twin concerns of teenagers, the terrible teens, coupled with the foolish forties. Take one husband totally immersed in his work, one wife fretting about aging and uselessness, full of unrecognized anger and so consequently depressed, five boys starting to drive and date, and shake them up in a bag. We coped and we learned the hard way but we all could have used an environment that gave permission to explore our situation and course, that would have provided knowledge and facts about our normal situation that was made abnormal by our need to keep up appearances. Out of some kind of spark or awareness of need, I wandered into an admission office to try to go back to school. I didn't know why I was there, what I wanted to study -- it was a vague, stumbling, unorganized, unplanned procedure. Is it any wonder that an admission person climbs the walls when some female like this comes into his/her office. He sent me to a department head who admitted me to University of Michigan, who swallowed 20-year-old music credits in some amazing burst of empathy -- and handled my evident lack of composure with a pat on the hand and these consoling words, "You'll like it on the campus, there are lots of old ladies here."

Now I needed a women's center that would have allowed time to understand my confusion, would have helped deal with the low self esteem, raised the confidence level, helped me come to know and accept myself, expose me to others like myself before I began going back to school and making decisions about a course of study. A career planning course would have made planning a joy. Had there been a marriage course available and a climate that would have allowed my husband to participate, we could have renegotiated a contract that would have made room for our mutual growth and mutual enhancement.

I went to school in a "hit or miss" fashion for two years until this university's Continuing Education Department ran a pilot program of testing and counseling, leading eventually to the establishment of the Continuum Center. In turn, this led to a job -- which came about because someone said I would be useful. I would never have applied for it.

When my husband died, my small world was thrown into a tumultuous, frightening place. Fortunately, a conference at this university for widows and divorcees, followed by an 8-week course, gave me some understanding of my own fears, as well as financial, legal, psychological and medical facts. This was a tremendous help during the adjustment stage. Our community resources were beginning to catch up, giving a real response for stress times.

I am presently approaching a new stage where I must deal with the inevitable aging process, retirement and death. This time I have some understanding, some skills and resources. The task will still be difficult as all transition tasks are but I will know something about what to expect and I will be able to give myself some kindly understanding about what is happening. I have resources and I have given myself permission to use them.

The last eight years have been stimulating, exciting and growth-making for me. I had the courage to make an old dream come true and bought a houseboat that I live on year round, which I have since discovered is a beautiful way to avoid a conventional old age and keep yourself from getting into a comfortable rut. It gets attention too. My productivity and competence has grown in the atmosphere of the Center beyond anything that seemed possible. The last three years as director have been rewarding in countless ways. But I am getting small messages from myself and my children and grandchildren about slowing down. I would like to have time to take that houseboat down the inland water-ways, for one thing.

When it appeared that we might receive funding from NIMH for our training proposal, I knew the pace would accelerate and I wasn't sure I wanted to get all revved up again. I was trying to look sensibly at the next stage for me and to deal with it in an intelligent, reasonable fashion. I ought to be able to do that, I do that for others, I told myself, but it wasn't working.

I had gained a new identity at the Continuum Center, one that raised my self-esteem, fed my ego, made me feel vital and important when my old reasons for being disappeared. I thought about this change -- fear came in and rational thought went out the window. I just couldn't contemplate leaving this busy, productive life to do nothing. Yet I was getting tired. I was doing either/or again with its attending drama, not considering any in between measures.

I'm fond of saying that in this crazy world of rapid technological advancement, changing values and longer living, half of the world is going to end up counseling the other half and then we will take turns. It seemed time to use my available resources, the excellent counseling staff I had helped select. I also had an opportunity to put my own belief into practice that people need and indeed can use themselves well all of their lives.

The facts were that I have been accepted here on the basis of my proven abilities. It would be difficult to move to another area where my boat won't freeze in and obtain a less demanding job without the appropriate acedemic credentials. This was why I wasn't seeing any wide range of options. Having no B.A. at my age made acquiring credentials seem like a long ordeal that would use up precious years. With the help of another resource person, an activist, counselor and educator, who thought of the idea and ran interference for me, I was accepted into a Master's program at Wayne University and the course of study was arranged in such a way that I could keep on working, which helped the financial picture. I can now move more more easily into the "what next", whatever that might be.

To me this is perhaps the best example of what has been my subject for today's remarks. As we approach each transition time, our fears about the unknown often rob us of our usual coping style. At that time, we need the assistance of a good change agent, counselor or objective friend where we can clarify our thinking without having to wear the false front that tells the world we are in perfect control, and often the solution involves further education.

I hope as you listened with one ear that you took your own trip with your own story which, I am sure, would be very different than mine. In what ways is your background limiting your joy in living, your productivity? And at what times in your life would outside intervention have been useful? Was there a resource available at the time? How aware are you of the needs of the people you are trying to serve? In your own institution and community, what resources are already in existence? What are they like? What new programs could be offered?

You are aware as I talk that some schools, universities, colleges, institutions, human growth centers, churches are dealing with these twin needs, our need for personal growth and self understanding plus our needs for the basic knowledge that we must have to earn a living in this society, but it is often done in a sporadic fashion -- hit or miss -- as various individuals recognize the need and try to meet it within their sphere of influence

and knowledge.

Our community resources are catching up. For the most part, our various school systems are offering good sex education courses for young people and, in some areas, it is being followed by values clarification which becomes a necessary component as we review and relax our moral codes. There are courses to help young people make their career choices as they examine themselves and their options and abilities, there are groups for pre-married, young married, middle aged marriages, retirement marriages. There are courses on changing roles, on being male or female; there are institutions totally engaged in dealing with the problems of the retirement years; there are lectures and courses on death and dying.

We are moving toward the recognition that personal growth and continuing education, both formal and informal, needs to go on all of our lives in this complicated, rapidly changing society. However, many of our educational institutions seem to operate on the premise that these two aspects of our lives should be handled separately and some are still saying that learning should take place at a specified time rather than at the point of need and receptivity.

There is also a need for public educational process which would begin to encourage society as a whole to give permission for people to stop now and then and examine themselves and their lives without seeing such activity as weakness or inadequacy, as they look at where they are going. We mostly cope very well but there are times when we could all use help with some objective examination of our life situations.

I had a sense as I was preparing this speech that I was about to announce my amazing new discovery of the wheel. I thought these thoughts are common knowledge and evident to everyone concerned with the human dilemma of our wanting to live good, useful, growing, exciting lives. But just as I finished organizing my thinking last Tuesday, a fine newspaper man who has, in the past, held one of the most influential jobs in that business and now writes his own daily column, came to interview me. As I was explaining the philosophy of the Center and how it worked and our dream of a comprehensive adult counseling center, he stopped taking notes, looked off into the distance and began to tell me about his impending early retirement and how much he felt he had to give to young students in journalism, and how he wished he could teach in a university with just his ancient B.A. without acquiring a Ph.D. Suddenly I could see that wit all his experience and knowledge, he didn't believe that was possible, and that it was almost time for some outside intervention for him. I felt better about what I wanted to say today.

I have much invested in encouraging women to recognize and use their potential in helping them overcome the limiting aspects of their background and of providing programs to help them learn at their point of greatest receptivity but I can get downright excited about offering such programs for a lifetime span for boys and girls, women and men that would give ourselves and others an opportunity to grow and use ourselves well all of our vigorous lives.

NATIONAL COUNCIL OF JEWISH WOMEN, INC.
One West 47th Street, New York, N. Y. 10036

OUTLINE OF FINDINGS AND RECOMMENDATIONS OF "WINDOWS ON DAY CARE"

FINDINGS

Need for Day Care

6 million children under the age of 6 have working mothers. Developmental day care is available for only a small proportion of them.

2½ million pre-school children whose mothers don't have jobs are members of poor families. Few have the developmental opportunities good part-day day care services would provide.

Many communities report that 8 or 10 times as many children need day care services as now receive them; need for day care expansion across the country is enormous.

Day care services needed for all economic groups, but particularly for low-income groups at or near the poverty line who are often ineligible for subsidized care.

Good developmental day care costs $2000 to $3000 a year per child.

Day care services badly needed as well for these groups:

infants
handicapped children
children whose mothers are ill or handicapped
children whose mothers are studying or in training programs

Day Care Centers

NCJW members visited 431 centers throughout the U.S. caring for 24,000 children (total children enrolled in licensed day care centers in U.S. in 1970: 625,000); 304 centers were non-profit, 127 were proprietary.

Non-profit centers as a group were superior to proprietary centers in almost all respects: staff-child ratios better, directors better qualified, staff salaries higher, better range of services provided, fees much lower. Proprietary centers' hours were somewhat longer and more flexible.

Council members rated centers:

	Non-profit	Proprietary
Superior	9%	1%
Good	28%	14%
Fair	51%	35%
Poor	11%	50%

Family Day Care Homes

NCJW members visited 166 family day care homes; 140 were licensed, cared for 627 children; 26 were unlicensed, cared for 102 children.

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Many day care home proprietors were warm and motherly, but relatively few were able to provide educational and developmental experiences for children, or other needed services.

60% of the children served were 3 years old or younger; homes cared for infants and toddlers much more often than centers did.

Homes were usually closer to the child's own home than centers were.

Council members rated the homes visited as:

Superior	6%
Good	29%
Adequate	51%
Poor	14%

Some of the best homes provided care as good as found in the best centers; some of the worst provided care regarded as highly injurious.

Mothers Interviewed

109 mothers were interviewed.
Many welfare mothers said they were not working because of lack of free or low cost day care.
Many mothers in work training programs said they would not be able to work after their training was complete, as they would then be inelegible for free or low-cost day care
Working mothers reported their chief problems were:
finding good care at a price they could afford.
transportation
finding day care centers open early or late enough for their job schedules
Working mothers preferred center care over other types of day care, largely because it included educational components.

Recommendations

1. Comprehensive developmental child care services should be available to all families who wish their children to benefit from them.

2. Federal appropriations of at least $2 billion are recommended for fiscal year 1973, rising by $2 billion annually well into the 1970's.

3. Free day care services should be provided for low income families, with fees scaled to income for others. Low income children should have priority.

4. Head Start programs should be continued and expanded.

5. Day care should not be regarded as a welfare service.

6. Day care programs should be integrated racially, ethnically and socio-economically.

7. State and local matching funding requirements should be reduced to 10 percent and waived as necessary.

8. Existing appropriations under Title IV of the Social Security Act and other existing programs should continue uncurtailed.

9. Federal day care programs should be coordinated.

10. An information clearing house should be established in the Office of Child Development, HEW, to provide information on sources of funds.

11. Neither work training nor employment should be a mandatory requirement for public assistance eligibility of mothers.

12. The allocation of IV A funds as between in-home, family day care and center care should be reevaluated.

13. Federal funds should be used to promote the establishment of local and state Offices of Child Development where they do not exist to coordinate and stimulate the expansion and improvement of day care programs.

14. Federally-assisted local and state child and family service policy councils should be set up with a high degree of parent involvement.

15. Concerted effort is needed in all communities to:

- survey needs for comprehensive child care services
- prepare local plans for meeting needs
- eliminate overlapping efforts
- expand care for infants and toddlers, bilingual children, handicapped children and other children with special needs
- provide early morning, late day and night care for children whose mothers' working hours require it
- expand transportation services relating to day care
- establish satellite day care homes around day care centers to help improve the quality of service
- provide day care jobs for parents and others with provision for career ladders
- expand training opportunities for day care workers, both professional and non-professional
- encourage volunteer participation in day care programs and training opportunities
- eliminate substandard wage scales and excessively long hours of day care personnel; make professional salaries commensurate with elementary school teachers'
- improve state and local licensing statutes and procedures and the quality of enforcement
- assure better continuity between day care and elementary education
- expand all types of quality care in the community, public and private

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- develop educational programs for parents relating to day care needs and available services

- include in the high school curriculum courses in family life and child development, with opportunities for volunteer service in day care centers

- educate the public as to the magnitude of day care needs and the soundness of large scale public investment in comprehensive child care and related family services

NCJW's Day Care Activities

131 of Council's 176 Sections are active in day care, many in more than one way

32 Sections are now sponsoring or co-sponsoring day care centers

12 Sections have set up day care centers and turned them over to others to run

30 Sections contribute volunteers on a regular basis to centers sponsored by others

23 Sections contribute services to centers, other than regular volunteers

26 Sections have helped to set up and/or serve on local or state 4-C (Community Coordinated Child Care) Committees

38 Sections coordinate and stimulate day care through Day Care Councils or other groups

5 Sections are active in expanding and improving family day care

3 Sections are active in training day care center workers

77 Sections took part in the "Windows on Day Care" report

CAREER DEVELOPMENT AGENDA

developed by the

Continuum Center for Adult Counseling and Leadership Training
Oakland University, Rochester, Michigan 48063

The Continuum Center offers career guidance in a small group format. At present, this consists of six sessions with a staff counselor in overall charge of the program assisted by paraprofessional group leaders with each group of approximately six participants. For most participants this workshop comes as a follow-up to the beginning Personal Growth workshop, so some familiarity with the self-exploration process and group procedures can be assumed.

SESSION 1

Goal: To provide an introduction to the way in which the course will operate, to form small groups, and to begin the self-exploration process along vocational lines.

Procedures:

1. A staff member welcomes the group, introduces the group leaders, and explains how the workshop will operate.
   a. The course is designed for people in different places--some looking for jobs now, some for jobs later, some thinking of returning to school at various levels. We're assuming the common denominator is some interest in change--now or later.
   b. We hope to provide an orientation to the world of work--paid and unpaid, some decision-making skills, and encouragement and assistance in setting personal goals.
   c. The workshop will involve a combination of large and small group work. It will be more "businesslike" than the personal growth workshop and will build on what you learned about yourself there. A fair amount of homework will be assigned, some of which will involve contacting people and organizations as well as reading and taking some tests.
2. Participants write answers to three questions and turn them in to the workshop leaders who will use them in selecting groups:
   a. What do you hope to get from this course?
   b. What is your educational background?
   c. What skills and abilities do you now have?
3. Participants fill out "The Self-Directed Search: A Guide to Educational and Vocational Planning" (developed by John Holland and available from Consulting Psychologists Press, 577 College Avenue, Palo Alto, CA 94306) or fill out two sections of a personal planning workbook developed by the Continuum Center dealing with the individual's past or present. (Note: The choice here is made on the type of group involved. Those who need some transition before getting into a vocational interest instrument start with the workbook.)
4. Divide into groups as selected by the leaders on the basis of common educational level and/or stated goals.
5. In small groups share goal statements and results of Self-Directed Search if that was done, or some findings from the workbook if that was done.

Homework: Take Kuder DD. Fill out workbook or Self-Directed Search (whichever not done during the session).

Needs: Nametags and markers, folders of materials to be used in the program, Self-Directed Search, Kuder DD.

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CAREER DEVELOPMENT - SESSION 2

Goal: Introduce participants to sources of educational and vocational information and provide them an opportunity to work with it. Provide opportunity for each person to assess her own interest in and readiness for taking on new roles.

Procedures:

1. Some thoughts on the present situation of women--need for both realism & optimism.
2. Where are you in this matter? Spend a few minutes thinking about your situation (perhaps questions on reality will help).

   What are your fantasies? What are the realities of your situation? What can you do? What do you want to do?

   Fill out your questionnaire, pick a partner and talk it over with her (5 minutes each). Then briefly go back to your small groups and compare goals and agreements. Have one person act as secretary so you can briefly report to large group where people in your group are.
3. Ways to get more information about the world of work, and about places to get marketable skills.

   a. Volunteer work as an opportunity to "case the joint."
   b. Temporary job opportunities.
   c. Increased number of 1 and 2 year training programs.
   d. Possibilities for College Level Examination Programs (CLEP) tests.
   e. Part time possibilities--scarce but maybe more in offing.
4. Introduction of materials here today. (Occupational Outlook Handbook, college catalogs, vocational information.)
5. Individual work in small groups. We'd like each of you to think about two or three occupations you are considering--possibly but not necessarily things that showed up on your SDS last week.

   Fill out the occupational information sheet. If the job you are considering would require some further training, look for information on where it's available and what's involved. We'd like you to do this right here so you get familiar with the materials and so we can help if you need it. You may not finish, in which case you can finish before next session by going to your local library.
6. Large group wrap-up, questions and reactions.

Homework: Go get some first-hand information about some job or school program that interested you today or look into day care facilities in your neighborhood, or whatever you need. Talk to somebody who is actually involved in the job or school program you're considering. You have two weeks to do this, but would like at least one contact made this week if possible. Tell your group what you're going to try to do before you leave today.

Needs: Vocational and educational information, Occupational info. sheets, questions on reality factors in your life situation.

CAREER DEVELOPMENT - SESSION 3

Goal: Introduce a decision-making exercise, based on the work of Robert Carkhuff and his associates.

Procedures:

1. Stock-taking time.

   In small groups give each person a chance to briefly discuss what she's done in the way of homework, what she still plans to do, and how she's feeling about what happened.

2. Bridging statements.

   Our goals are to give you some skills in information seeking and in decision making. It's the process that's important, not decisions as such. If you didn't find your ideal job last session, that's okay; you still learned how to look up job information, got the feel of austere-looking publications like OOH and some college catalogs. One thing we didn't mention is that it's a good idea to read want ads. Even if not looking for a job, it's a way to get familiar with job titles and kinds of things available.

   Similarly today we want to acquaint you with decision-making process, not necessarily have you make any weighty decisions. One of the things about decision making is that it's a never-ending process. Just as you think you've got things all decided, up come some new decisions to be made.

3. Decision making.

   a. Two leaders demonstrate use of the instrument, including career and non-career decisions.
   b. Each person tries out this approach in small groups.
   c. One or two participants share their attempts with the large group.

4. Wrap-up.

   See how this was for participants—tell them tests to come next week.

Homework: (1) Find another first-hand source of information about a next step you're considering; (2) try another decision-making exercise.

Needs: Two or 3 previously thought out examples of decision making, newsprint, magic markers and tape, and extra copies of A Tool for Decision Making.

CAREER DEVELOPMENT - SESSION 4

Goal: Provide participants with some practice in taking a timed test and an opportunity to see how they do on ability tests.

Procedures:

1. Administer Wonderlic Problem Solving test.
2. Administer Otis Quick Scoring Test of Mental Ability.
3. Have participants score both tests.
4. Return Kuder DD.
5. Small group discussions of test results as they relate to values and interests of each participant.

Homework: Prepare a resumé.

Needs:

1. Wonderlic Test, manual and norms.
2. Otis test and scoring instructions.

CAREER DEVELOPMENT - SESSION 5

Goal: Introduce participants to world of work by bringing in people who can provide some information on "people power" projections as well as tips on interviewing and resumé writing and by having a panel of group leaders talk about alternative kinds of careers.

Procedures:

1. Introduce guest speakers who give brief talk on employment opportunities and respond to questions.
2. Have some participants submit resumés to guests or C.C. staff for review.
3. Role-play mock employment interviews.
4. Have panel of group leaders describe the development of their careers. Hopefully, a variety of experiences will be included so participants are exposed to people who do free-lance work and people who have parlayed volunteer work into a paid job or a new direction as well as women in various stages of their family life cycle.

Homework: Review all your materials and try to collect your thoughts. Fill out worksheet.

Needs: Overhead projector--so everybody can see resumés. Career Dev. worksheet (as homework).

CAREER DEVELOPMENT - SESSION 6

Goal: To help participants think about what they have accomplished in the program, what decisions they have made and what decisions they have to make, and to formulate some long and short range goals.

Procedures:

1. Introduction.

   Today we are going to spend most of the time in small groups. Hope you came up with some occupations to consider, some ideas on writing a resumé, selling yourself and reality factors to consider.

   Brief review of each session; reminder that you don't have to have made any major decision, hope you have gotten familiar with some sources of vocational information and ways to get more, have begun to think about some new ways to make decisions; our emphasis--process not product.

2. Ask for general group questions and reactions, any statements from group leaders.

3. Pass out questionnaires to each person--use these as a springboard for your small group discussion: limited materials on porch if you need them.

4. Wrap-up.

   Reminder of other options available through Continuum Center and elsewhere.

5. Fill out feedback sheets.

Needs: Feedback sheets.

THE PEER COUNSELING APPROACH TO ADULT COUNSELING [1]

by Elinor B. Waters

This is the story of an adult counseling center and how it changed. During the seven years that the Continuum Center at Oakland University has been in existence it has undergone what might be described as a non-violent revolution. The basic thrust has been toward increasing reliance on group, rather than individual procedures, with trained paraprofessionals serving as group leaders. But let's go back to the beginning and try to look at some of the decisions that have shaped the Center's changing directions.

Although the Continuum Center did not officially begin operation until the fall of 1965, groundwork had been laid at a conference entitled "Women's Place in this Perplexing Society" held in May, 1963. The message came through loud and clear from the 300 women who attended this conference that they wanted help, that although they did enjoy their mothering roles, they were beginning to ask long before Peggy Lee said it in song, "Is that all there is?"

Oakland's Continuing Education staff listened and tried to design a program that would meet the needs of women. Thanks to a grant from the Kellogg Foundation, the Continuum Center opened its doors in 1965 with Priscilla Jackson as its first director. Since the basic question the planners heard was "What am I good for if I go out in the world?" they developed a program to give adult women the information and counseling support they needed to make meaningful decisions concerning their future.

Initially the program relied heavily on a battery of tests selected by consulting psychologists. After taking the tests, each client had an

[1] Many of the ideas and programs described here are the work of Eleanor Driver, Director of the Continuum Center, and Sylvia Fink, staff psychologist.

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interview with a psychologist and with one or more of the specialized advisers — in education, employment, or volunteer work about possible next steps.

By the end of the first year, "alumni" of the program were available and staff asked some of them to come to the first testing session to help alleviate some of the client's test anxiety by being models of women who had made it through the program. As staff heard requests from clients for more discussion time they realized that the "alumni" would be valuable discussion leaders if they could spare the time. When asked, many of the discussion leaders indicated not only a willingness to help, but a desire to get training to make them more effective leaders.

As staff continued listening to the clients and evaluating the program they saw a need for more self exploration and more time devoted to interpersonal relations. The basic program, which came appropriately enough to be known as "Investigation Into Identity" encourages participants to understand and accept themselves as a prelude to considering changes in their life style. The primary helpers in this exploratory part of the Continuum Center program are carefully trained volunteer paraprofessionals. They enable us to offer this self exploration program to approximately 400 adult women a year at various locations in the Detroit metropolitan area.

The rest of this article deals with the ways in which these helpers are selected and trained and with some thoughts on the values of, as well as the problems involved in, using paraprofessionals.

Our volunteers are selected from the client population; sometimes they are self referred, more typically they are recommended by trained group leaders who see them as sensitive, perceptive, non-judgmental, "growable" women. In the selection procedure, prospective applicants are asked to write a statement on why they want to be a group leader and what they feel they

could contribute, to take a small battery of tests, and to participate in a group interview.

The test battery is made up of an adaptation of the Carkhuff Index of Discrimination,[2] an incomplete sentences test, and a request to write an open ended response to a hypothetical situation. A brief word on the rationale for each of these measures: Carkhuff states as a basic principle of selection "The best index of a future criterion is a previous index of that criterion."[3] Therefore in selecting potential helpers we look for people who seem to have some initial feeling for which response, of several suggested responses to a statement of a problem, would be most helpful.

The incomplete sentences test is used primarily to screen out people whose personal problems might interfere with their being effective helpers. The hypothetical case we present involves a not unusual situation in which a participant shares her intense feelings of depression and frustration shortly before the group is scheduled to break up. In evaluating the responses we look for such things as the extent to which the applicant is able to help the client articulate her feelings and reflect them back to her, whether or not she deals with the time issue, mentions possible ways of clarifying or working on the problem before the next session, and whether or not she takes note of the rest of the group in her response.

We introduced the group interview into the selection procedure because most of our work is done in groups and we want to give potential leaders an idea of how we work. We also wish to observe how they function in a group situation. In a typical group interview, six to eight applicants

[2] Carkhuff, Robert R. Helping and Human Relations, Volume I, Selection and Training, New York: Holt Rinehart and Winston, Inc., 1969, pp. 114-123

[3] Ibid, p. 85

meet with two staff members. Each applicant is asked to select one person in the group whom she doesn't know and to interview her in such a way that she and the group will get to know the person chosen. After the initial exchange, we ask questions of both the interviewer and the interviewee -- e.g. what did you learn about this person? did she ask questions that would enable the group to know you? were you comfortable with each other? In the process, we have found we can assess listening skills, openness and willingness to take risks.

Feedback to interviewers from staff members as well as other applicants during the interview provides a small sample of our approach to training, and also enables each person to develop a tentative agenda for herself of what she would like to work on if she is accepted for training.

For those who are selected, the program has several general objectives 1) to reinforce potential group leaders with their already existing qualities of genuineness, empathy and non-possessive warmth (the counseling trinity), 2) to develop their communications skills, and 3) to help them become facilitators who can encourage problemed people to think through alternative courses of action, and hopefully to make some initial steps.

Toward these ends the training program combines didactic and experiential procedures within a group dynamics theoretical framework. The approach is an eclectic one, using techniques drawn from adult education, traditional group psychotherapy, and humanistic psychology. Participants are encouraged to gain insight into their own characteristic behaviors as a prelude to becoming effective helpers.

In addition to the pre-service training mentioned above, there is continuous ongoing training for those trainees who continue to work for the Continuum Center. (We have relatively little control over the ongoing

training given to teachers and counselors from other agencies who have taken our training.) Before each session of the Investigation Into Identity program group leaders meet with a staff member to evaluate the effectiveness of the previous session, to discuss any problems which have come up in the groups or between co-leaders, and to go over the agenda for the day. These regular "clinicing" sessions are supplemented by three or four days of special in-service training per year.

While we have not done any formal research on the effectiveness of our "peer counselors," the system does seem to work. It appears that group leaders serve as role models for participants. They are examples of women who have made some changes in their lives — and they are willing to disclose many of these changes -- yet they are not distant professionals who appear "out of reach" to the majority of women present. Being close to the problems they can hear them and empathize. There is some danger related to this closeness, of course, such as the temptation to say "let me tell you how I handled that problem." But we find relatively little advice giving on the part of our group leaders.

We have heard a number of objections to the use of paraprofessionals in counseling, such as "Nonprofessionals shouldn't be dealing with emotional problems," or "Nonprofessionals don't have the internalized values of a professional discipline and may get drunk with power." In actual practice, these have not proved to be realistic worries. In our own Investigation program, we have built in a back up system of staff support for our group leaders through daily clinicing sessions, as well as providing follow up counseling for participants on both a group and individual basis.

Most of our work in the area of peer counseling has been with mature women acting as helpers for other mature women. Recently, however, we have begun training other groups of people to serve as counselors for their peers, including alcoholics, the"aging religious" (nuns), retirees and

leaders of several women's groups.

In all these cases, we feel that the intimate knowledge of the particular clientele served, which comes from being a part of it, is a real advantage. Let us make clear, however, that it's not just a question of "it takes one to know one" -- these leaders have been trained in communications and helping skills.

In press Journal of the Michigan Personnel and Guidance Association. Fall. 1972.

CONTINUUM CENTER
OAKLAND UNIVERSITY
ROCHESTER, MICHIGAN 48063

CONTINUUM CENTER FOR ADULT COUNSELING AND LEADERSHIP TRAINING

GROUP LEADER TRAINING AGENDA

The Continuum Center does much of its work in small counseling groups led by trained volunteer paraprofessionals. These group leaders receive continuous in-service training while they are doing work for the Center. Their pre-service training consists of eight six-hour sessions which are described here.

SESSION 1

1. A written sign at the entrance to the training room requests the trainees to maintain silence while a tape recorder plays music. This procedure allows the trainees to leave behind their outside activities and "get into" the session, and it is used every morning.

2. A trainer designates one side of the room as the "feeling positive, good, O.K." side, and the other as the "feeling negative, low, not O.K." side. Trainees are asked to mill nonverbally in the room and to sit in the place that best represents how they are feeling at the moment. Trainees are then encouraged to report out how they are feeling and why they have placed themselves in their various spots. This exercise encourages the trainees to express their feelings in physical ways and then to begin to share their feelings as a group.

3. Trainees write a short statement on their expectations for the training (what kinds of things do they want to learn) and their personal agenda (what kinds of specific personal behavior do they want to concentrate on changing in order to improve their functioning as a group leader).

4. The group gathers in a circle and works on learning each other's name without the use of name tags.

5. Trainees share their expectations and personal agenda items and trainers respond to each individually in order to make a "contract" about how each trainee will work in the group and what kind of feedback, encouragement, etc., she wants from the trainers and the group. Responding in this manner also models effective helping behaviors to the trainees.

6. Trainers share their expectations for the training and describe the general outline for the sessions. Trainers stress the need for confidentiality, for focusing on skill development rather than personal growth, and discuss the fact that the program will tend to be emotionally and physically demanding. Trainers make a "contract" to discuss and explain all materials, interventions, terms, etc. used during the training, and trainees are encouraged to ask questions and to take responsibility for getting all of the information they need about the material in the program. Group leader folders are passed out and trainees are encouraged to keep a daily log of their reactions to the training experience.

LUNCH

7. Trainers begin the skill practice portion of the training with a brief explanation of the rationale of the Carkhuff-based approach to training (i.e., the process of establishing trust with the client by first really hearing the client's words and feelings -- neither adding to nor detracting from the level of the client's statements -- and then gradually building up to responses which are additive and action-oriented to encourage the client's growth.

8. Skill practice begins with focusing on the helpee's ability to physically attend to and accurately observe the client. This practice and all subsequent Carkhuff-based training takes place in a fishbowl design with a "Helper and Helpee" in the center of a circle of "Observers," who give feedback to the "Helper" throughout the learning process. Pairs are matched for ability initially and then to enable all to work with as many other trainees as possible.

9. Homework: Trainees read papers on helping in their folders and include their test materials in their folders.

Group Leader Training Agenda

SESSION II

1. Music playing, no talking.

2. Trainers may read some appropriate material concerning the helping process, etc. as a "think-in" procedure.

3. Trainees are encouraged to share any reactions and feelings they have had following the previous training session.

4. Skill practice continues with the Helpee making a personal statement which is repeated to her verbatim by the Helper. Observers rate the response for accuracy and add any missing words.

5. Trainers announce which four trainees will work in pairs as group leaders for the afternoon group practice session. These practice sessions take place every afternoon during sessions 2 through 7. This format accomplishes a variety of goals: (1) trainees gain experience in group leading; (2) they familiarize themselves with the program materials and ways in which to use them; (3) they apply the skill practice to "real" group situations; (4) they learn to become comfortable with being taped and having their work critiqued in public; (5) as group participants, they gain personal growth experiences in the simulated groups; (6) they learn and use other methods (nonverbal exercises), role-playing, etc.) than the skills practiced in the morning sessions.

6. The other trainees are dismissed for lunch with the assignment of filling out the Profile of Me. Trainers meet with the four group leaders to brief them on the exercise for the afternoon and the possible questions they can ask, issues to look for in processing, etc.

LUNCH

7. Each pair of group leaders and half of the other trainees work on the agenda for the day for fifteen minutes while being videotaped by one of the trainers. There is no discussion between each of the fifteen minute segments.

8. The entire videotape is played back and stopped by the trainers and trainees often for comments, questions, suggestions of alternative ways of handling various situations, etc.

9. Homework: Trainees are asked to make their own list of synonyms for the following "basic" feeling words: angry, sad, happy, confused, and scared. This is done to help trainees enlarge their vocabulary of feeling words of different levels of meaning and emotional weight.

Group Leader Training Agenda

SESSION III

1. Music playing, no talking.

2. Think-in.

3. Reactions, left-over feelings, etc.

4. Trainees volunteer to share their feeling-word lists so they can add to each other's lists.

5. Skill practice: Helpee makes a personal statement. Helper repeats the gist of the statement and the phrase "you feel" with one word that captures the Helpee's affect. Observers judge the accuracy of the content and the feeling word and write their own feeling word. The observers give their feedback to the Helper and "try out" their words with the Helpee.

6. Group leader practice assignments are made and trainers brief the four trainees on the exercises to be used and suggested ways of working with the material.

LUNCH

7. Trainees are asked to pair with another trainee (one with whom they haven't worked, one for whom they have some feelings, etc.) for a series of nonverbal exercises. The four group leaders serve as observers of the trainees who will be in their small groups. The pairs of trainees do two exercises: mirroring of hands (in which they follow each other's movements without touching) and fist opening (in which they are instructed to open each other's closed fist). These exercises are used to promote discussion during the practice sessions and to give the trainees experience with two nonverbal tools which they can use with their own groups. Sometimes these and other of the exercises are videotaped and replayed prior to viewing the videotaped discussions.

8. Both group discussions are videotaped and then played back and critiqued.

9. Homework: Trainees do some written exercises in communication and discrimination based on the Carkhuff material.

Group Leader Training Agenda

SESSION IV

Music playing, no talking.

Think-in.

Reactions, left-over feelings, etc.

Trainers describe Carkhuff's 1.0 - 5.0 rating scale for responses and the way it will be used in the skill practice sessions. Some of the issues covered: communication can be helpful or harmful; much professional helping and interpersonal communication is subtractive; trust can best be established by "laying a base" of interchangeable 3-level responses before moving into the additive and action oriented 4 and 5 - level responses; this training will concentrate on the 3-level response primarily, with some work on 4 and 5-level responses, where possible.

Trainees are instructed to use the following scale in rating the Helper's responses:

3.0 - both feeling word and content are interchangeable with the Helpee's statement
2.5 - feeling word is interchangeable, content is not
2.0 - content is interchangeable, feeling word is not
1.5 - both feeling word and content are "off target"
1.0 - Helper's response avoids the helpee's feeling and content

Skill practice: Helper responds to Helpee's statement with 'you feel' (one word) "cause" (gist of the content of the statement). Observers rate the Helpee's response according to the scale, indicating the reason for their rating, and write their own response which they share with the Helpee. The Helpee tries to determine which of the responses is the most interchangeable with her statement in feeling and content.

Group leader assignments, briefing.

Trainees separate into two groups to do the puzzle exercise (an NTL group communication technique). The group leaders observe their groups.

Both group discussions are videotaped, replayed and critiqued.

Homework: Trainees read any material in their folders with which they are not familiar.

Group Leader Training Agenda

SESSION V

1. Music playing, no talking

2. Think-in

3. Reactions, left-over feelings, etc.

4. Skill practice: Helper and Helpee have two exchanges of statements and responses. Observers rate the Helper and write their own responses which are shared in the group. Helpee evaluates all responses for accuracy.

5. Group leader assignments, briefing.

LUNCH

6. Trainers present an exercise taken from the Values Clarification material of Simon, et al., in which trainees list twenty things which they like to do and then code their lists in a variety of ways (e.g., those that cost money, those that they prefer to do alone, those that would appear on parents', children's lists, etc.)

7. Trainees separate into two groups for discussion of their reactions, their learnings about themselves, surprises, etc. Both group discussions are videotaped, re-played and critiqued.

8. Homework: A trainer or one of the trainees presents the Hayakawa grid, a procedure for determining the parts of one personality which are personally acceptable and unacceptable. Each trainee is asked to do her own grid and to be prepared to share her learnings during the following session.

Group Leader Training Agenda

SESSION VI

1. Music playing, no talking

2. Think-In

3. Reactions, left-over feelings, etc.

4. Skill practice: Helper and Helpee have three exchanges of statements and responses. Observers rate the Helper and write their own responses. Occasionally, the observers will be encouraged to attempt to build on each other's response to the Helpee as she continues to exchange statements with them. This is done in order (1) to simulate a more in-depth counseling experience and (2) to have trainees become aware of the development of each Helpee's "theme" issue or concern in preparation for action-oriented responses.

5. Group leader assignments, briefing

LUNCH

6. Trainees have a choice of being in a group discussion of their Hayakawa grid material or a discussion of their personal reactions to stress based on the defensive postures described by Satir (placator, blamer, reasonable, irrelevant).

7. Both group discussions are videotaped, re-played and critiqued.

8. Homework: Trainees read the agendas for the beginning personal growth sessions in order to ask questions, get information, practice exercises, etc., in preparation for group leading in the program.

Group Leader Training Agenda

SESSION VII

1. Music playing, no talking

2. Think-in

3. Reactions, left-over feelings, etc.

4. Skill practice: Helper and Helpee continue with three exchanges of statements and responses and the Helper then tries to give the Helpee a theme statement, using a phrase such as "What I hear you saying about yourself . . ." Observers rate the Helper and write and share their own responses and, where they have them, their theme statements.

5. Group leader assignments, briefing.

LUNCH

6. One group of trainees discuss their reactions to the FIRO-B personality test developed by Schutz which assesses individual needs for and expression of inclusion, control, and affection.

In the other group, one participant is asked to do a family constellation. This is an exercise in which group members are asked to represent some members of a participant's family. The participant doing the constellation places these "family members" in position with one another in order to make a "picture" of the relationships in the family. In working with this exercise, the group leaders ask for the feelings, reactions, and observations of the people playing the family and of the group observers. This is done to give feedback to the person doing the constellation in order for her to obtain a picture of where problems may arise in the family and to give her a chance to try out various other "pictures" which may help alleviate some of the problems.

7. Both group discussions are videotaped, re-played and critiqued.

Group Leader Training Agenda

SESSION VIII

1. Music playing, no talking.

2. Think-in

3. Reactions, left-over feelings, questions about agendas, materials not discussed, etc.

4. Trainees are asked to draw a picture that represents how they see themselves as a group leader. Trainees are requested not to put their names on their papers. Prior to discussing the pictures, the trainers explain that the pictures will be used to give trainees and the trainers an opportunity to make a final assessment of each one's readiness to group lead.

Each picture is described anonymously by the entire group and the trainers in terms of what the trainee has depicted concerning her feelings about herself as a group leader. Following this discussion, the trainee responds to the feedback and describes her feelings about drawing the picture. Each trainee receives specific feedback from the trainers and the group about her work in the training group and her readiness to group lead. If the trainee is not considered to be ready to lead, specific suggestions are made about the areas in which she needs to do further work.

This process usually takes most of the session to complete.

5. The trainers suggest some concluding exercises, and the group tries out some of them prior to ending the session.

10/1/73

THE CREATIVE PROBLEM SOLVING PROCESS

Introduction:

We are all being creative all the time in a sort of hap-hazard, on-again-off-again way without too much recognition on our part of the process involved. The purpose of this workshop, in the beginning, is to isolate some of the elements of creativity in order to examine and explore each stage separately and deliberately. The following brief description divides the Creative Problem Solving process into six successive "steps". (In actual practice at a later time, when the process becomes automatic, the problem solver may jump back and forth from one step to another, he may integrate two steps or may skip a step altogether).

The reason for this slow-motion learning is to experience and become more aware of the thought processes involved so that the student's own ability to think creatively can be developed and used as a tool which can be consciously "ordered" to work for him. Hopefully, with his increased use of CPS methods, the student will learn to meet life's challenges armed with imagination and the ability to generate alternative solutions.

In a social sense, the development of individual and organizational creativity is imperative if solutions to a myriad of world problems, staggering in their complexity and magnitude, are to be found.

In a personal sense, the full use of our imagination is essential for greater pleasure and enjoyment in living. Learning to use ourselves well breeds self-confidence. In its last analysis, creativity fosters a sense of accomplishment in reaching one's goals - but the real fun is getting there - becoming, changing, growing. End results are the stepping stones, the process is the river.

SENSING PROBLEMS AS CHALLENGES

Learning to sense problems as challenges exercises, develops and tests our creative skills. Problem solving is the single activity we are precisely designed to do as human beings. Inventing, improvising, solving have been everyday activities since birth. Problem solving is not peripheral to life, it is what living is.

MOTIVATION

There must be the desire to do something, to be something, to make something, to change something before there is any need of a creative process. Motivation sets our creative energy loose upon the problem.

BLOCKS TO CREATIVITY

Ready to move, we find that certain attitudes stand in our way. Awareness of these "blocks" is a primary step in overcoming them. The most common are: Fear of failure, fear of ridicule, being habit-bound, slavery to conformity & convention, resistance to change, reliance upon authority, lack of faith in ourselves, resource myopia, negativism, inability to play, frustration avoidance - maintaining the status quo, inability to integrate opposites to get at best of both.

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Step 1. - FACT-FINDING

A. Conflict, discomfort, frustration, boredom, depression, anger and disatisfaction are usually signals of an unresolved problem about which we have very few facts. If we can understand all the elements of a problem, we are more likely to look upon it as a challenge we can cope with and less as a "fuzzy mess" to be avoided. "Problems are like weeds - the more you ignore them, the faster they grow." Gather both internal and external information.

B. Internal information is self-knowledge. The most readily accessible, and sometimes the only resource we have is ourselves. We should try to know who we are, what we are about and where we are going. Take an inventory of strengths and assets periodically. We change. Our goals change. Updating and expanding our knowledge of ourselves is a lifetime process.

Internal awareness sometimes needs to be brought to bear on a problem. Valuable information lies in past experience, fantasies, daydreams, wishes. The more these "hidden" areas are open to us, the richer the "mix" of raw materials will be.

C. External information is the input we are receiving from our environment. It is up to us how much or how little we take in. Use all five senses. See things in new and different ways. Observe, be aware, open, receptive, ask questions. Seek new knowledge from outside resources.

D. Exchanging information with others requires the improvement of communication skills. Be conscious of the difference between facts and assumptions, inferences, impressions and projections. Try to see other viewpoints, change frames of reference, learn to listen.

Step 2. - PROBLEM-FINDING

A. It sometimes happens that we work for days, months, years on the wrong problem and wonder why there are no solutions. Ask the question, "What do I want to accomplish?" "What is my true objective?" "Why do I want to do this?" Ask "why" again and again to determine the real problem.

B. State the problem as broad as possible (in one sentence). Begin with, "In what ways might I....?" to allow for the greatest number of possible solutions. For example: "How might I remove the contents of the jar?" instead of "How might I unscrew the lid off the jar?" Paraphrase the problem using different nouns and verbs to get new meanings until it is accurately stated. ("A problem properly stated is half-solved.")

C. Sort out the facts. Take it apart. Classify the information - look for similarities, differences. Break the problem down into bite-size pieces or sub-problems and tackle one at a time.

This "setting up" process helps to give the problem a realistic form. The big "fuzzy mess" has been reduced to a specific shape we can see more clearly and can deal with.

Step 3. - IDEA-FINDING

A. The purpose of this stage is to pile up as many ideas as possible. No criticism or self-censorship allowed. Defer judgement, evaluate later. Quantity will result in a better quality of ideas produced. Give imagination free reign. Brainstorm in groups. Pool knowledge.

B. "Play" with ideas. Take pieces of information and shuffle around, turn upside down, form new patterns. Find new relationships between facts. Use free association, fantasy, dreams, wishes - look beyond the obvious. Use metaphors and analogies - be the object or the environment. Ask "what if?" Search in other "worlds" (nature, sports, machinery, etc.) for similar principles or solutions which might lead to a new understanding of the problem close at hand. If working in a group, "hitch-hike" on each other's ideas.

C. Force further ideation with such stimulators as: reversing, substituting, rearranging, putting to other uses, magnifying, minifying Use morphological charts to force new combinations to trigger yet further ideas.

Step 4. - INCUBATION

A. If the solution does not readily appear, put the problem on the back burner of your mind. Let up - turn to other things. The cross-fertilization between new input and the problem will continue on an unconscious level.

B. With pressure on the problem relieved, new ideas often surface during moments of relaxation. Listen to your intuition and your hunches as you would listen to any other valid ideas. Keep a notebook handy to record these fleeting insights as they may not come again.

C. Invite this worthwhile stage of the creative process by setting aside some quiet time each day to drift aimlessly in thought, to experience a "clearing out" of tensions and distractions.

Step 5. - SOLUTION-FINDING

A. Now's the time to apply judgemental yardsticks. Be as cold in your analysis as you were hot in your enthusiasm. Choose the most workable ideas with the greatest potential for elaboration and improvement.

B. It is important to select pertinent criteria for weighing the best ideas. Anticipate all effects, repercussions and consequences. Examples: Cost, time involved, effect on others, durability, etc. Do not rely on intuitive guesses in the evaluation phase. Scrutinize.

C. Rate solutions against criteria by using a grid and ranking method. (3 - good, 2 - fair, 1 - poor) Make a decision.

D. Prepare the idea to be put to use. Seek new information if called for. Modify or refine the solution if necessary, but remember, "A fair idea put to use is better than a good idea left on the polishing wheel."

Step 6. - IMPLEMENTATION

A. Develop a plan of action and follow through. Consider the following:
   How to test the idea.
   How to present it.
   How to gain acceptance.
   Anticipate objections and thus be better prepared to overcome them.
   What assistance is available?
   Time schedule - steps - sequence.
   Set a deadline for implementation.

B. Designing strategies requires creativity. "The creative process does not end with an idea; rather, it begins with a solution."

C. The process must emerge in action, or else there has been no true creative process at work...you have only had a discussion with yourself.

Barbara Hoffmann, Instructor
Creative Problem Solving Workshop

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FREE CLAUDIA CAUCUS STATEMENT

Yesterday afternoon and evening a number of us -- a dozen or twenty -- discovered that we shared some uneasiness about the conference. Our feelings were generally vague and we were not immediately able to articulate what it was that was bothering us. At first we each expressed different ideas and there were several explanations put forward as to why we felt uncomfortable; but as we talked some common threads appeared.

We found that our expectations of the conference had not been realized. We had come expecting a celebration of women's accomplishments and potential. We had anticipated an opportunity to explore and share ways in which women's centers can deal with the vital issues that affect women's lives. And we had hoped for discussion, not only of ways and means, but of values and assumptions about women's roles, lifestyles, and options.

What we found instead was a program that seemed to be based on uncritical acceptance of rather traditional ideas of how women should live, on the one hand, and on the other hand, a superficial understanding of humanistic psychology. Some of us were disappointed to find at this conference men who are not particularly feminist leading discussions. Ironically, we have heard today the clearest feminist analysis of this conference presented by a man. We are glad to hear what he has to say, and yet we are sorry that a woman feminist researcher could not have been invited to present the theory and results of <u>her</u> research. It is interesting that a strong feminist perspective may more acceptable from a <u>man</u> than from a woman -- that many of us seem to need to be given permission by a man to express and affirm these views.

It is not that we cannot learn from men or listen to them. Rather, it is important that we as women be clear that we should be less dependent on men for

their expertise--that we should make our decisions, make our own mistakes, and learn that we can learn from women.

We didn't have the time or energy last night to continue discussing until we reached consensus, so I am not able to make a statement which everyone who was present would totally agree with. What we did agree on, though, was a desire to share with all of you our perceptions and concerns. We discussed and some or all of us, agreed, that these are the issues women's centers should deal with.

1. Building women's pride and confidence in their womanhood. We feel that the expertise and competencies of women should be sought out, utilized, and given recognition. Women's centers should promote the accomplishments of women and support women financially as well as emotionally. This means using and paying women resource persons, featuring women's publications, and disseminating models created by women. We still live in a world where men produce, create, and decide or appear to. Women need to see women doing and achieving. Such support for women is not to be equated with hostility toward men.

2. Recognition of the effect of marriage as an institution on women's lives. At women's centers women should be helped to examine marriage as a social and economic phenomenon as well as a private, personal arrangement. Few of us could say that marriage was one of several attractive alternatives we considered and then freely chose or rejected. What are the consequences for women--whether married or single--of the pressures for marriage, of having marriage the only honorable estate for a woman.

3. Supporting alternative lifestyles for women. Related to the issue of the compulsive nature of marriage is the necessity for women to create and endorse other options. Women's centers should provide opportunities for women to think about, learn about, and be supported while they try out other ways of living and relating to others. Especially they should encourage recognition of the validity of the single life option for women.

4. Raising questions about volunteerism. Instead of accepting the idea that women working without pay is all right, women's centers should encourage women to ask what that means. Why are women willing to do it? What would happen if they refused to do it? Why should not our society be forced to compensate and recognize women's services? Why should women subsidize the system in the form of donated labor? Is it good for women and for our society to perpetuate this state of affairs? We don't have answers, but we think women should be discussing these questions.

5. Examining the issue of poverty. Poverty in this country is a women's issue. Roughly ninety percent of the people living in poverty are women and their dependent children. And a great many middle-class women are only one man away from the welfare rolls. Fear of poverty --conscious or unconscious -- keeps many middle-class women unhappily married, unable to take risks that might lead to greater satisfaction and accomplishment. We think women's centers should raise consciousness about the facts of poverty and help women deal with both the reality and the fear of being poor.

6. Finally, overcoming separateness and isolation among women. Women's centers should help women see what they have in common with women whose life situations and interests are apparently different. Younger women and older women, married and single, affluent and poor, radical and conservative, can help and learn from each other. We need to come together, overcome stereotypes, and establish common goals.

From this list of concerns you can see that we strongly believe there is a need for women's centers. I think we should recognize that our resources are finite. We do not have unlimited time, money, energy. It seems to me, therefore, that we should give priority to women's needs that we should work where we have unique competence. Who else knows better the needs of <u>women</u>? If we don't focus on women, who will? Furthermore, we believe in the inevitability of men changing as women get themselves together, gather strength, real beauty, and vitality. Men will want to change, not because we want them

to, but so that they can come into full personhood and then we can be partners in fact.

We're not beyond sexism yet, and until we are we women need the strength and the support system afforded by the feminist movement. Unfortunately, feminists and feminism have been--sometimes deliberately, sometimes unconsciously--distorted by the media. Yes, there are some angry, hostile women. What the media have done, though, is to play up and sensationalize the anger, the extreme statements. After all, that sells. And they have neglected to report and feature the less titillating, quiet, constructive work of feminists such as the establishment of quality day care facilities for children. As a result of the distorted image of feminism and lack of information about the accomplishments of NOW, many women refuse to be identified with the movement.

It is a deprivation for a woman not to be affiliated with feminsim. Many of us have found among feminists love, ego support, and recognition not available to us elsewhere. And a sense of being part of the solution.

The feminist vision is a society in which men and women, boys and girls, share equally the responsibilities and opportunities, where individuals can more fully develop their potential. The feminist goal is a truly human society. We aren't there yet.

Jody Johns
October 27, 1973